THE DEFENDER

Magazine

March 1954
Volume 28
Number 11

GERALD B. WINROD ★ EDITOR

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DEFENDER MAGAZINE

COMMUNISTS

IN THE CHURCHES

EVANGELIST BILLY JAMES HARGIS
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EARL BROWDER, a leading American Communist, once said: "It is significant that the Communist Party has been able to achieve successful united fronts with church groups on the most important issues of the day. This is not due to any compromise with religion as such, on our part. In fact, by going among the religious masses, we are for the first time able to bring our anti-religious ideas to them."

Many do not realize to what extent Communism has infiltrated leading denominations. The time has come to sound the alarm.

Dr. J. B. Matthews, an authority on the red movement in the United States for two decades, recently created a furor when he stated in a widely read magazine: "The largest single group supporting the communist apparatus in the Country today is composed of clergymen."

Cries immediately went up from Leftist preachers that Matthews was trying to persecute the ministry. This was, of course, a smokescreen, the frantic cry of those who were guilty. (Sam Jones used to say if you threw a stone into a group of fighting dogs, you could tell which one was hit by the way it would yelp!)

Dr. Matthews was reared in the Methodist church, received his A.B. degree from Asbury College in Wilmore, Kentucky and went to Java as a missionary. Later he studied at the Union Theological Seminary, and still later, taught Oriental languages and current events at Fisk and Howard Universities for Negroes.

Like many other Protestant clergymen, he became a communist fellow-traveler. At one time, he belonged to 28 different front organizations. He broke with them in 1934 and brought a knowledge of their inside workings into the fight against Communism. The House Committee on Un-American Activities engaged his services in the days when Martin Dies was chairman.

During the agitation that followed Dr. Matthews' charge that Communism had infiltrated a large section of the clergy, he said: "I am not retreating one step in my assertion that the largest single group supporting the communist apparatus in the United States today is composed of Protestant clergymen, and I can support that statement with overwhelming documentary proof."

He further stated that he was assembling more than 10,000 photostats of documentary material to present to the House Committee.

Dr. Matthews was accused of saying that 7,000 clergymen were communists. His actual statement was that "some 7,000 Protestant clergymen have been drawn during the past 17 years into the network of the Kremlin's conspiracy."

He later declared: "That was an underestimate. In my testimony before the Committee, I will show by documentation that the number of clergymen who, in one way or another, have supported the communist movement since 1936 is closer to ten thousand."

INFILTRATION HAS BEEN SUCCESSFUL

J. Edgar Hoover, Chief of the Federal Bureau of Investigation, says: "I confess to a real apprehension, so long as communists are able to secure Ministers of the Gospel to promote their evil work."

In an article entitled "God or Chaos," Mr. Hoover writes: "The American communists for a long time soft-pedaled their anti-religious propaganda and sought to ingratiate themselves with religious people by featuring the names of a few prominent communists who, by tradition, family connections, and childhood training, were associated with respected religious organizations ...

"The communists are past masters at playing on ideas that are near and dear to Americans, as well as playing upon passions and prejudices. In discussing religion a Party spokesman said that, 'As Marxists we must constantly remember that our program calls for a unifi-

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Address all communications, including requests for information regarding the purchase of advertising space, to The Defender Magazine ... Wichita, Kansas. Entered as second-class matter January 22, 1927, with the Post Office of Wichita under the Act of March 3, 1879. Published monthly.

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cation of all sections of the people's forces ... As Marxists we should know that we must always seek ways to unite the church masses wherever possible on issues, however moderate, and always with a sensitive regard for their deep-going religious feelings, in order to win them away from the church and for democratic advance. We must bring the church masses to understand that ours is not an anti-clerical position, but a position against clerical reaction'."

Herbert A. Philbrick, who worked for the Federal Bureau of Investigation nine years in the Communist underground, testified in Washington that he had known "seven or eight hardened, disciplined and steeled" reds who were "posing as Ministers of the Gospel" in the Boston area between 1947 and 1949.

Later the same day at a press conference, he told reporters that "at least five of them were still preaching there and were more successful today than anyone else in the Party."

Philbrick stated he had found that communists specialized on worming their way into key positions among religious groups. He had attended one communist cell meeting, he testified, where arrangements were made to place a Party member in a theological seminary, under assignment to work for Communism while and after earning his ministerial degree.

We can now understand why so many denominational conventions and gatherings go on record as favoring various socialist and communist schemes. The reds have planted their stooges in sensitive areas and positions of power where church policies are formulated. Just now a savage campaign is under way, directed by Leftist churchmen, to discredit and destroy religious leaders who are giving effective opposition to Communism.

Several weeks ago, Lt. General Sir Charles Martel, who for forty years has been prominent in the British Military, said: "One in ten Churches of England clergymen are communists or near communists." Sir Charles explained that his estimates of communistic strength in the Church of England, was based on discussions with members of the clergy over a period of more than a year.

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PLEASE MENTION DEFENDER

This man was head of the British military mission at Moscow during the war and has written two best-selling books, "Russian Outlook" and "East Versus West." He said the ten per cent of Leftist clergymen were "greatly harming" Great Britain and undoing much good work done by loyal churchmen towards a religious revival.

An awful thing is happening in the professed Church of Jesus Christ. Communists have succeeded far beyond what they themselves thought possible. A house-cleaning is long overdue. Laymen have the responsibility of refusing to give either moral or financial support to any preacher or program that runs counter to the principles of historical and evangelical Christianity.

WHY SOME PREACHERS ARE DECEIVED

The question has risen in many minds — what it is, in Communism that can entice a preacher! How can a man, possessing normal use of his mental faculties, see a connection between the Christian religion and what the reds have to offer?

Karl Mordechai, known as Karl Marx, was the father of Communism, although he called it Socialism. He wrote: "We shall have deserved well if we can stir up hatred and contempt against all existing institutions. The idea of God is the keystone of a perverted civilization. It must be destroyed. The true root of liberty, equality and culture is atheism."

Communism has never deviated from this pattern. Then how does it happen that Ministers of the Gospel are being won over by the song of this siren?

A few months ago, Dr. Nels F. S. Ferre addressed a convention of 5,000 Methodists gathered in Philadelphia to honor the 250th birthday of John Wesley. During his address, he attacked Senators McCarthy and Jenner, Representative Velde and others who were leading in the fight against Communism, and suggested that Congressional investigations were un-Christian and un-American.

At that time, I was not familiar with Dr. Ferre's record. But inasmuch as he was obviously associated with the group of Leftist churchmen who are uniting in the attack upon the real opponents of the red menace, I took time to read some of his writings.

I call attention to a book, "Christianity and Society," which he has written. On page 239 he says: "If Marxism should conquer the whole world, this might be merely the prelude in economic arrangement to the blossoming forth within it of the deeply sowed seed of Christian faith and expectations. Marxism may be God's means to Christian fulfillment in history. We hope, rather, that Christian Communism will win the day. That such a new economic system is coming seems altogether likely."

Last spring when I went to Washington to ask Congressional committees, investigating Communism, to look into red infiltration of the churches, I visited with Representative Harold Velde of Illinois, Chairman of the House Committee On Un-American Activities. My companion, Rev. Arthur Slaght of Baltimore, Maryland, and I presented well documented facts.

During the conversation Mr. Velde asked: "Why is it that some preachers are turning to Communism? You are Ministers. What attraction has Communism to the ministry?"

We thought a minute, and then gave him what seemed to us to be one of the principal reasons.

It should be pointed out first that fundamental, Bible-believing preachers do not turn Communist. Among those clergymen with communist affiliations, you will never find a single evangelical believer. Communism has no attraction to those of us who believe the Bible and the fundamental doctrines of the holy Christian Faith. We are insulated.

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socialistic and communist propaganda in sugar-coated form, printed on slick paper as pamphlets, brochures and books. The so-called marvels of the Soviet Paradise have been paraded. The alleged altruism of Communism has been featured. These lies, hatched in the pits of hell, have sunk into many ministerial minds.

Try to imagine, for instance, the impact upon the Methodist clergy when in May 1947 Bishop Oxnam sent a copy of Jerome Davis' propaganda book, "Behind Soviet Power" to every Methodist Minister in the United States, with a letter of commendation.

This was one of the cleverest pieces of propaganda ever ground through the red mill, printed on high grade paper, a flattering picture of Stalin eight by ten inches on the front cover, and written by a man who boasted in his Preface of having made nine trips to Russia.

OPPOSING PHILOSOPHIES

All pro-Communist literature plays up the alleged sympathy of Communism for the poor and this could be expected to quicken a response in the heart of the average preacher. Red writings also present Russia as desiring world peace.

Both lines of propaganda are rooted in falsehood but Ministers reading the stuff, handed down by leaders of their denominations, could not know this to be the case. Many have been misled.

An awakening is now taking place and Leftist churchmen, in a state of fright, are fighting desperately hard to hold their ground. Hence the present attack on evangelical Christians by men like Oxnam, MacKay, Sherrill, Roy, Birkhead, Niebuhr, Leiper and others.

There are poor people and great suffering in the world. Communists emphasize this fact and claim to have a panacea. This has an appeal to the liberal churchman who accepts the post-millennial theory that the world will gradually evolve into the Kingdom of God.

The evangelical, on the other hand, anticipates an act of supernatural intervention, namely, the return of Christ. Throughout the Bible, Old and New Testament, the prophets speak of this wonderful time when Christ will reign upon the earth, and His people will share the joy of a millennial age, war forgotten and peace dwelling in the hearts of men.

Two philosophies are involved. They are diametrically opposed to each other. The concept that the world must be saved by human effort, makes the adherent a prey for that phase of deceptive communist propaganda which professes to have a heart full of milk and honey for the poor.

(In reality, red leaders deliberately keep living standards low and their subjects in a weakened state so that revolt will be impossible.)

The Bible-believing Christian who understands the pre-millennial doctrine of Christ's return, escapes this trap.

In II Peter, chapter three, verses three, four and five, we read: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water."

Thus, it was prophesied that "in the last days" men would scoff at the idea of Christ's return to set up His Kingdom. Since these liberalists and modernists, who occupy many sacred desks in American churches, do not accept the doctrine of the second coming of Jesus Christ, it is natural that they should look to other means for making a peaceful world.

There must be a return to the old paths on the part of the churches. Ministers need to preach again with holy boldness, the Gospel of Jesus Christ, yea, His coming to set up the Kingdom of God on earth, when men will study war no more, and peace will reign supreme in the hearts of men. Our churches must clean house. Liberal leadership is not a credit to any denomination, but a disgrace.

The great majority of American Ministers find nothing in common with Communism. It is a powerful minority that has embarrassed the many. Those who are faithful to God and Country must emerge from this era of suspicion and disgrace, and let the world know in no uncertain terms that they are holding fast to the faith "once delivered unto the saints." (Jude 3)

All over America there are Christians with heavy hearts, praying about this problem. Surely their cry will reach the Throne of God. They know the Holy Spirit to be a restraining power, operating in the world, to hold evil forces in check. They also know that it is impossible to cope with this monstrous evil by human strength alone. The supernatural must be invoked.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

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A Defender Hour Broadcast

By Dr. Gerald B. Winrod

Dr. Harry M. Hoxsey is shown above holding bottles of the precious medicine, called "Black Tonic," which has been successfully used in bringing relief to thousands of cancer sufferers.

MEDICAL AUTHORITIES are saying that at least ten years must elapse before a cure for cancer may be expected. Then in the next breath they tell victims of the dread disease to use surgery, x-ray and radium.

There is no cure for cancer, they say, but use the futile and fatal methods of surgery, x-ray and radium any way. It doesn't make sense!

Over against this confused reasoning, stands the unshakable fact ... that cancer is being cured *now* by the use of simple medicines of tested therapeutic value, at the Hoxsey Cancer Clinic of Dallas, Texas.

A lady in Storm Lake, Iowa recently heard me over the radio and this is what she wrote:

"Dear Dr. Winrod: Will you please send me The Defender Magazine and the package of literature on cancer that you told about on the radio last night, for which I am enclosing one dollar, although it comes too late to help our family.

"What would I have given to have known about the Hoxsey Cancer Clinic a year and a half ago! Last June I lost my beloved husband of cancer of the stomach and bowels. This was the most terrible, horrifying experience imaginable and I shall never be able to forget it. He had been ailing for the past six years and I believe that is when the cancer started, but the doctors didn't find it until around ten months before his passing.

"All they could do was cut him open, sew him back up, stuff him with narcotics and let him starve. I had to sit by, helpless, not knowing what to do.

"Would to God that somebody had told us about the Hoxsey treatment then! I want your magazine and the literature you are mailing out so that I can possibly be a help to others. Yours very truly."

This letter may contain a message of warning and admonition for some who are hearing me tonight. I feel that we have a responsibility, as a Christian service, for reaching as many people as possible with this information in the shortest possible time.

Many cancerologists are now saying that cancer victims do better, suffer less and live longer when nothing is done and nature takes its course than in instances where the "accepted methods" of surgery, x-ray and radium are used.

Dr. George Miley, a recognized authority in this field, testifying before a Committee of the 79th Congress which was conducting hearings on Senate Bill 1875, said these words:

"Dr. Reimann's report on cancer cases in Pennsylvania over a long period of time showed that those who received no treatment lived a longer period than those that received surgery, radium or x-ray. The exceptions were those patients who had received electro-surgery. The survey also showed that following the use of radium and x-ray much more harm than good was done to the average cancer patient."

I shall now read a press dispatch published July 6, 1948 under a New York dateline:

"X-rays and gamma rays can cause bone cancer is the warning issued in 'Cancer,' a new medical journal started by the American Cancer Society. The bone cancer warning, covering more than twenty pages, is by Doctors William G. Cahan, Helen Q. Woodward, Norman L. Higginbotham, Fred W.

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"One of the most dangerous things about this kind of bone cancer, the report states, is the very long delay between the use of the rays and the appearance of the cancers. The delay time in the eleven cases ranged from six to twenty-two years."

TRAGIC RESULTS OF BURNING

On a broadcast a few evenings ago, I described hearings held at the Hoxsey Cancer Clinic of Dallas in February 1947. United States Senator Owen came out from Washington to study case histories and assemble records for presentation to certain departments of Government. A stream of witnesses went on and off the stand, testifying to cures of practically every known type of cancer, by use of the Hoxsey medicines.

A number of doctors were in attendance, seated in a semi-circle. Senator Owen listened, made notes, asked a few questions. Dr. Hoxsey did the interrogating. The most pitiful and tragic case of the day was that of Mrs. Lawrence Keegan of Lawton, Oklahoma.

She identified herself as a housewife, the mother of two children. Then Dr. Hoxsey asked:

Question: Mrs. Keegan, your trouble first started with a breaking out on your face, is that right, just a small place, like eczema?
Answer: More like a little sore.

Q. When was that?
A. About seven years ago.

Q. What did you do?
A. I went back to the skin specialist who had given me x-ray.

Q. Did this sore break out where he had treated you before with x-ray?
A. Yes.

At this point, Dr. Hoxsey interrupted the interrogation to make a statement. This is what he said, addressing himself to Senator Owen: "What I am trying to do, Senator, is show that x-ray and radium burns cause cancers, instead of curing them."

Returning to the witness, further testimony showed that what started with a little pimple, spread over a large part of her face as x-ray treatments continued to be used. Instead of curing the cancer, x-ray caused it to spread. Then the doctor suggested that she use plastic surgery. Nine operations were performed.

When Mrs. Keegan appeared on the witness stand, her face was heavily bandaged. The time came during the testimony when Dr. Hoxsey said:

"Now, Mrs. Keegan, I want you to take the dressing off and show the Senator what has happened to you."

Then turning to Senator Owen, Dr. Hoxsey continued: "Senator, if you will look here, please. They take these people with a little place on their face, burn them with x-ray and the victim winds up in this condition. The nose, part of the mouth, the roof of the mouth, all burned up and gone. If x-ray is a cure for cancer, why didn't it cure this girl? The cancer starts as big as the head of a match and before they get through, the whole roof of her mouth and her teeth are burned out."

Senator Owen, and everyone present, was obviously moved — deeply moved by what they were seeing and hearing. Dr. Hoxsey continued:

"What I am showing by this case is that if we can get these cancer cases before they are burned with x-ray and radium, the people will have their faces and they will have some of their money left and not be disfigured. If this woman had come to us before they cut her, and burned her, we would have been able to do for her what we have done for these other cases that have testified here today. But this is a case that was damaged before the patient got to us."

Turning again to Mrs. Keegan, Dr. Hoxsey wished to know:

Q. When did you first come to our Clinic?
A. September 16th.

Q. And we put you on the internal medicine?
A. Yes.

Q. And you took it how long?
A. About four months.

Q. Then we started using the external treatment?
A. Yes.

Q. And your face started to heal immediately?
A. That is right.

Q. Are you suffering any pain?
A. No.

There is more to the testimony, given

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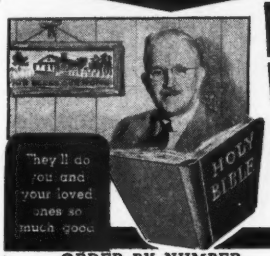

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by this patient, that day, at the Hoxsey Cancer Clinic, in Dallas, Texas, but time will not permit me to read it on this broadcast. The point of emphasis that I am making is this:

By documented case histories on file at the Clinic in Dallas, it is shown that the Hoxsey treatment cures cancer when surgery, x-ray and radium fails. And that, friends of the listening audience, is something for which we should humbly thank God.

C. L. MANLEY

I made a recent trip to Dallas for the purpose of studying records, interviewing patients, going over case histories and talking with members of the staff. Cancer victims from all parts of the United States and foreign countries were there.

During my visit Dr. D. M. Randall, chief of staff, showed me a group of filing cabinets which contain the records, the case histories of several thousand cures. The complete history of every patient who takes the treatment is compiled. The name, address, age, health background. diagnosis, type of ailment, response to the treatment, all details are woven into a permanent record.

These records are kept confidential except in instances where the patients grant permission for their use. Most patients are so happy and thankful for being cured that they are glad to have the facts regarding their cases passed on to others.

I asked for the names and addresses of several such patients, with the understanding that I was going to write them requesting the privilege of publicizing their records. It was also understood that I would ask these people for written statements, testimonials, to read over the radio. I have received a steady stream of answers to my inquiries.

In every instance, so far, the testimonial of the patient has checked exactly with the corresponding record on file at the Clinic. And so I have two sets of facts before me. I have here at the microphone two piles of papers. On one side I have copies of the official records drawn from filing cabinets at the Hoxsey Cancer Clinic. On the other side I have a stack of letters, testimonials, which confirm the case histories. I shall read to you from both sources.

For our first case history we will go to Los Angeles, California. Name of patient, C. L. Manley. Street address 2037 West 76th Street. Entered Clinic June 12, 1945, at the age of 65.

History: Patient complained of trouble with bladder which started about a year previous. Had trace of blood when voiding at time he came to Clinic. Lost 80 pounds. Told that he had cancer by a California physician before coming to Dallas. Surgery advised but decided to use Hoxsey treatment instead.

Diagnosis. Examination indicated diagnosis of California cancerologist correct. Cancer of the bladder.

Treatment: Hoxsey internal medicines started on June 12, 1945.

Result: After taking treatment for six months patient was dismissed cured, in his own words "feeling fine." No sign of hemorrhages from bladder or recurrence of trouble to date.

So much for the clinical record. The case of Charles L. Manley, Los Angeles, California. And now I shall read his letter to me.

"Dear Dr. Winrod. Your letter inquiring about my case of cancer received. To be sure, I am all out for the Hoxsey Cancer Clinic. I think it is one of the greatest places in the world and am always glad to speak a word for it.

"There can be no question but what the Hoxsey treatment cured me of cancer of the bladder. I was examined by our most prominent cancer specialist in this part of the Country and told I should be operated on not later than 8 o'clock the next morning.

"But that evening I heard of Hoxsey through a nurse. So I went at once to Dallas. In 15 days I started passing pieces of cancer. I stayed on the treatment six months and have been well ever since. That was over eight years ago. Feel free to use any part or all of this letter on the radio.

"I understand that 90 per cent of the cases go to Hoxsey as a last resort, and even then he cures 85 per cent. What a shame that more do not try the Hoxsey treatment first."

MRS. J. A. RAUB

For our next case we shall go to Weatherford, Texas. Name of patient Mrs. J. A. Raub, housewife, age 40 at the time she entered the Clinic. Was then a resident of Wichita Falls, Texas. Moved later to Weatherford. Address, Rural Route One.

History: Patient became conscious of small sore on back of neck early part of 1937. Went to family physician who suggested she consult radium and x-ray specialist. Area had grown to about the size of a silver dollar. Patient heard of Hoxsey Clinic and came here instead. Mental condition upset. Loss of weight and appetite. Suffering severe pain.

Diagnosis: Clinical diagnosis showed Basal Cell Carcinoma. Confirmed by standard biopsy performed by Marvin D. Bell, M.D., Dallas pathologist.

Treatment: Hoxsey internal and external medicines started November 15, 1937.

Result: Large mass on back of neck found to be causing pressure in areas which affected patient's mind. After four weeks on Hoxsey medications, pressure lifted to extent that patient's mental condition returned to normal. She started gaining weight, appetite improved.

On March 3, 1938, four months later, patient returned to same pathologist who had made diagnosis and could find no trace of the original condition. Patient has been back to Clinic several times for check ups with no evidence of cancer in her body, says feeling fine, enjoying life, carrying on ordinary home duties of a housewife.

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So much for the history of the case of Mrs. J. A. Raub. I shall now read her letter to me:

"Dear Dr. Winrod. I am glad to add my testimony to the Hoxsey cancer cure. I can say truthfully that it cured me and saved my life.

"My cancer was on the back of my neck, very close to the spinal cord. It was diagnosed cancer by a leading pathologist in Dallas. Afterwards I was pronounced completely cured by the same pathologist.

"I started on the Hoxsey treatment in November 1937 and was pronounced well by April 1938. I have had no more trouble.

"I am grateful for having ever heard of the Hoxsey Cancer Clinic and am always glad to give my testimony."

C. W. MALLONE

For our next case we shall go to the little town of Owen, Texas. Name of patient, C. W. Mallone, age 72 when he entered the Clinic, July 13, 1949.

History: About 20 years earlier cut a place on his neck, under chin while shaving with a razor. Area would not heal and gradually enlarged. Tried home remedies and was later treated by a local physician, no result.

Diagnosis: Given thorough examination, including biopsy. Basal Spindle Cell cancer under chin.

Treatment: Hoxsey internal medicines started July 13, 1949. External treatment applied one month later.

Result: After three months of internal and external treatment, area under chin completely healed. On January 24, 1950, dismissed, cured. Advised to return every six months for check ups. Last visited Clinic August 5, 1953, no evidence of recurrence.

So much for the case history of C. W. Mallone as found in the files of the Hoxsey Cancer Clinic. Now I shall read a letter that I received from Mr. Mallone dated December 18, 1953. Here it is.

"Dear Dr. Winrod. I was surely glad to get your letter. And I am glad for this opportunity to be a witness for the Hoxsey cancer treatment. It cured me over four years ago and I am still thanking my God for ever leading me there. I would go a long ways to tell about this treatment, for I know it saved my life.

"When I went there, I looked and felt like a hopeless case. They treated me for three months and the place on my neck that had been raw about 19 years, healed over slick and clean. I am thankful that I ever heard of the Hoxsey Cancer Clinic and I will never be able to praise it enough."

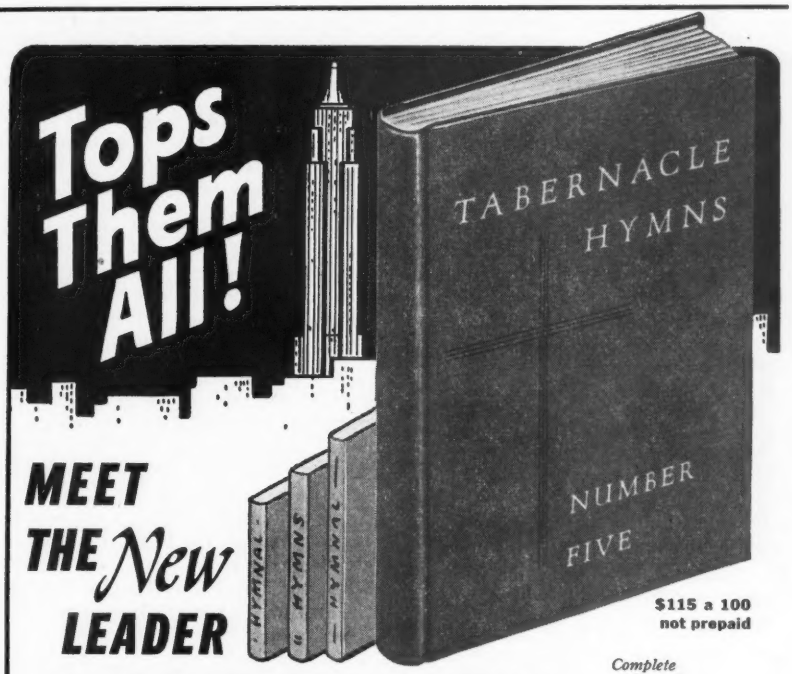
RELIGIOUS MOTIVE

Friends of the listening audience, I see by the clock here in the studio that my time is almost gone. I have with me at the microphone many more case histories equally as remarkable as these three, but they will have to be held over for future broadcasts.

In closing I would like to say that our motive, in making the truth known about cures for so-called incurable diseases, is religious. Whatever relieves pain and suffering is, in a broad sense, a Christian service.

We have no other purpose in taking the stand that we have taken on this important issue. The Hoxsey treatment as administered by the father of the present Dr. Hoxsey was used of God to cure me of a cancer when I was a boy nine years old. I would be doing less than my duty, as a Minister of the Gospel today if I failed to tell others. The New Testament has a great deal to say about others. As Christians we are expected to think of others.

My time is gone. I must bid you good evening. This is Gerald B. Winrod, thanking you for listening and saying ... May God bless you all.



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DR. ULPTS RELEASED FROM THE CATACOMBS OF MAINE

The case of Reynold G. E. Ulpts, M.D., shown in the above picture, has attracted nation-wide attention ... to the discomfort of his persecutors in Maine.

IT NOW APPEARS that Dr. Ulpts' persecutors in the State of Maine are looking for an *out!*

They have granted him a six months leave of absence from the State Hospital for the Insane. This development comes as a result of publicity given the case during the last three months, the legal battle waged in his behalf by Benedict FitzGerald, and the prayers of God's people.

Dr. Ulpts, a scientist of recognized attainments, was taken from his home in Lewiston on June 29, 1953 to the City Hall where the mayor, aldermen and two physicians of the American Medical Association conducted a fifteen minute hearing, after which he was rushed to Augusta ... and placed in a cell surrounded by insane people.

The hearing was held in secret and Dr. Ulpts' request for legal counsel was denied. There was nothing to show that he had less than perfect use of his mental faculties. When attorney FitzGerald entered the case, he learned that plans were being made to castrate the doctor and immediately set legal machinery in motion to keep this from being done.

Hospital authorities, knowing Dr. Ulpts to be a religious man, sneered at his profession, tried to engage him in arguments on religious questions and did everything possible to upset his faith. He was cut off from the outside world several months.

Mr. FitzGerald, a former top level prosecutor in the Department of Justice, went to Maine, conducted a quiet investigation and came out fighting. Reporters learned of his presence, and the facts became front page news throughout New England. Thereupon he filed an Application For A Writ of Habeas Corpus with the Supreme Court of Maine ...

"Commanding that Francis H. Sleeper, M. D., Superintendent of the Augusta State Hospital for the Insane show in detail why he is holding the said Reynold G. E. Ulpts a prisoner."

The case was brought before Justice Donald Webber on January 5, 1954. Dr. Ulpts made a marvelous witness and in a dignified way left the impression that no one in the court room possessed a better or more sound mind.

Mr. FitzGerald was denied access to hospital records. When he insisted, even demanding that they be impounded, the court threatened to find him in contempt. Permission was finally granted for him to run over them hurriedly for a few minutes during the noon recess of the first day of the trial. He discovered some of the pages had been tampered with, but his motion that the keeper of the records be placed under oath to answer questions was over ruled.

Dr. Ulpts was returned to the madhouse at Augusta in tears. Justice Webber, a political appointee, is extremely sensitive to criticism about the way the case was handled. He is presently writing letters, assembling information regarding religious organizations who are making the facts known about the Ulpts tragedy.

A SURPRISE MOVE

After the trial, friends of Dr. Ulpts wondered what the attitude of the hospital authorities would be toward him. Contrary to the predictions of some, they went out of their way to be kind and considerate.

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On January 16th, ten days after Justice Webber ordered him back to the hospital "for his own good, for the good of his family and for the good of the community" — exactly ten days later, Dr. Ulpts was released to go home for a week in the custody of his wife. This was repeated again on February 3rd for five days.

When Mrs. Ulpts returned the doctor on February 8th (she had to sign him in and out), Dr. Sleeper was on hand to greet her, requesting that she join him at 2 P.M. for a conference in his office. Seven doctors were present.

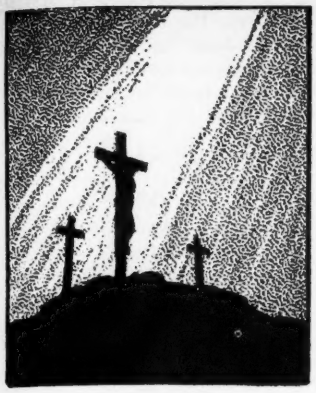
During the conference, Mrs. Ulpts was told that arrangements had been made for the doctor to be released "six months, or indefinitely, just on and on." She says: "Dr. Sleeper stated also that he saw no objection to my husband returning to the practice of medicine."

Mrs. Ulpts was excused, to wait in the reception room while her husband was called from his cell. He was interrogated at length by the same seven doctors. Dr. Sleeper wanted to know if he "still thought the American Medical Association was behind your commitment." This elicited an answer in the affirmative.

There was a basic similarity between the attack upon Dr. Ulpts and the one a few months ago against Dr. J. S. Schirmer of Corning, Arkansas.

In the latter case, the A.M.A. made no effort to conceal its hand ... but a trial in federal court (not the courts of Maine) under Mr. FitzGerald's direction as counsel for the plaintiff, will be necessary to bring the hidden facts of Dr. Ulpts' persecution into focus.

But if the persecutors make Dr. Ulpts' six months release permanent, such a trial will be impossible.



THREE SOBS AND A SONG

Sermon Of The Month

DR. R. S. BEAL
TUCSON, ARIZONA

A SONG is much more pleasant than a sob, yet in the midst of one of the most glorious chapters in the New Testament, we find the record of three sobs.

Guided by the Holy Spirit, the Apostle Paul sang, as it were, the story of a Spirit-filled life and pointed the way of victory for every child of God. He started his wonderful message with the declaration of "no condemnation" and concluded with "no separation."

One would hardly expect to read about a sob in such surroundings, but surprising as it may be, there is an account of three sobs. They are not spoken of as sobs but as "groans" — the groan of Creation, the groan of the Christian, and the groan of the Creator.

"For we know that the whole creation groaneth and travaileth in pain together until now." (Roman 8:22)

"And not only they (it), but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." (verse 23)

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself (Himself) maketh intercession for us with groanings which cannot be uttered." (verse 26)

At the outset I would remind you that the work of redemption is far-reaching, and goes vastly beyond human conception. In the ultimate, it stretches up to heaven and embraces eternity. It touches all men everywhere and encompasses nature. Christ's work of redemption not only brings salvation to the soul, but resurrection to the body and eventual deliverance to all of creation.

Our vision of Calvary has been too limited because we have thought of Christ's work only in relation to the redemption of the soul. The outstretched arms of Christ on the Cross enfold the whole world and point to the infinite purposes of God as bound up in Himself.

We shall note first,

THE SOB OF CREATION

Four times within the compass of a few verses, creation is brought into view. Sometimes we see it in the past, then we get a glimpse of what it will be in the future, and there is also depicted for us nature's present condition. It is a dark picture to be sure, but a passing one, and some day nature will take on an entirely different hue.

With all the beauty which we behold in nature at the present time, it is not as God created at the beginning, and it does not compare with what nature shall be when the curse is lifted. Today it groans and travails.

Let us look a little more carefully into nature's past. The first chapter of Genesis reveals how God viewed the works of His hands and pronounced everything good. A righteous and holy Creator could not create anything bad.

Our first parents did not live long in the blissful state of Eden because they listened to the voice of the Adversary. They became disobedient and judgment struck. Sin always brings separation and results in spiritual death. So it was for Adam and Eve, and for all who have followed in their train — Christ being the glorious exception.

The Holy Spirit gives to us the amazing statement that "creation was made subject to vanity." Originally it was made to glorify its Creator. Now a vain condition has come upon it and maladjustments are to be seen everywhere. It seems as though sin has been woven into the very warp and woof of nature as well as into the hearts of men and angels.

With Adam's sin came the curse upon nature and everything we see has the mark of death and is stamped, as it were, with the skull and crossbones.

The Word makes it plain that nature's subjection to vanity came about in a way strangely contrasted with that of man's fall. Man came under the power of sin by his own volition, that is, he sinned wilfully and with his eyes open. He deliberately disobeyed God. It was otherwise with nature, for we read that creation was "made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." (Romans 8:20)

We may wonder what good could come out of a condition of this sort upon nature. Sinful man needed an environment of struggle as a check on his tendency to deeper sin. The curse of the soil imposed upon him the burden of toil and with the toil came weariness, and hence less energy and leisure for wickedness. Everything God does is worthy of note. God knew an imperfect man was not capable of ruling over a perfect creation.

The "vanity" of nature which we are considering is described in the next verse as "the bondage of corruption." Nature is held in chains, unable to give

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expression to the wondrous potentialities within its bounds. Some day nature will be delivered from such a condition and will blossom forth in all its pristine glory.

Verse twenty-two explains the present condition of creation by declaring it "groaneth and travaileth in pain together until now." Who among us has not heard the unceasing sob of nature.

We are told by the naturalist that all the sounds of nature are in a minor key. There is the lowing of the ox, the broken crow of the rooster, the sighing of the wind, the hooting of the owl and the roar of the sea. We detect a groan, a sob, in every sound that nature registers.

Sometimes I think I can almost see the pain of which this passage speaks as I behold the fading leaf, the withering plants, the parched shrubbery of the desert and even the falling of the stars in the heavens. Surely nature today is not as it once was nor as God's Word prophesies it will be.

Hatred, fear and strife exist, throughout the animal kingdom. We deplore these things in man, but are shocked as we see them even in the pets in our homes. There is a biting and a devouring even in the lowest forms of life.

Some birds kill just for the sake of killing. Ants foster slavery and actually go to war against each other. The murderous weasel is one of the most marked types of depravity in the animal world. All of this confirms Paul's statement about "the bondage of corruption" in nature.

But there is a bright side to this picture regarding God's creation. While "subjected to vanity" it has also been "subjected ... in hope." And what is the hope of creation? It is "deliverance from the bondage of corruption into the glorious liberty of the children of God."

The future is bright for creation, just as it is for the redeemed child of God. The hour is coming when this corruptible will take on incorruption, when marks of death will give way to signs of life. The desert places will blossom as the rose, the trees will clap their hands for joy, and Edenic conditions will prevail.

Every miracle which the Lord Jesus wrought, wherein nature was involved, was a picture of the manifestation of His power in that coming day. He bore the curse of nature — the crown of thorns, that nature might share in His coming glory.

The Holy Spirit points out another groan which comes closer to us than the preceding one,

THE SOB OF THE CHRISTIAN

"And not only they (it) but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Why do we who have the glorious heritage of "the firstfruits of the Spirit" groan within ourselves? Surely a condition of this sort is not normal. God did not save us to groan and moan and sob.

These bodies in which we live are subject to many weaknesses and oftentimes the pain seems greater than we can bear. Disease, even among the people of God, is taking its toll and death is universal.

We groan because of disappointments. The trials of life often impose heavy burdens and we find ourselves driven to wit's end corner, not knowing which way to turn. The groaning goes on day after day, yet there is a deep-seated longing for a better day, and it is promised to every child of God.

We anticipate the resurrection of the body. The Saviour will "change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." (Philippians 3:21)

When on earth, the Lord Jesus entered into our groanings even as the Spirit does today. We read how "Jesus wept." This He did in the presence of death, as He stood with the sorrowing sisters of Bethany.

Was it for sins that I had done
He groaned upon the tree?
Amazing pity, grief unknown
And love beyond degree.

Before he closes this wonderful epistle to the Romans, Paul reminds them how it was "high time to awake out of sleep: for now is our salvation nearer than when we believed." (Romans 13:11)

The salvation to which he refers is that for which we wait, namely, the redemption of the body, which is spoken of as the adoption. Having the "firstfruits of the Spirit," we possess the Spirit of adoption, but the day is coming when these present bodies will be redeemed and transformed into the likeness of Christ's resurrection glory.

No wonder Paul said to Titus, "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." (Titus 2:13) Creation joins hands with the Christian in looking forward to a time of "glorious liberty."

The third groan in this series is the amazing fact of

THE SOB OF THE CREATOR

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself (Himself) maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." (Romans 8:26-27)

We speak of the Spirit as being a member of the Godhead and rightly so. All the attributes of the Father and the Son are embodied in Him. It is not amiss to speak of each as being the Creator. It was the Holy Spirit who at the beginning brooded over the face of the deep. God created all things by His Spirit.

In this passage the Spirit is spoken of as the helper of the Christian in his prayer life. We are all conscious of our ignorance when we tarry before the throne of grace. We feel as if stricken dumb. But the Holy Spirit being our helper "maketh intercession for us with groanings which cannot be uttered."

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prayers may come forth crooked, but through the intercessory work of the Spirit they go forth straight into God's presence. In the language of the Psalmist we can say of the Spirit, He is "... a very present help in trouble." (Psalm 46:1)

If we are to be on praying ground then the Holy Spirit must take over for us. All true prayer is dictated by the Spirit. Otherwise it is meaningless before God. When He steps into our prayer life, then it is no longer our prayer, but His through us. The burden of our praying will not be for selfish ends but for purposes that God, in His infinite wisdom, knows best.

The groanings of the Spirit within us are understandable to God and the answer forthcoming is to His glory. Only as we come to this place of humility are we on praying ground.

But how blessed it is to know that the sobbing of Creation, the weeping of the Creature, and the groaning of the Creator shall one day terminate in

THE SONG OF CONQUEST

The Psalmist has given us a wonderful note of praise for he wrote, " ... weeping may endure for a night, but joy cometh in the morning." (Psalm 30:5)

Present groans will become future songs. Groans and songs are recorded side by side in God's Word. Some day creation will break forth into singing. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing." (Isaiah 35:1-2)

How different it is going to be when our bodies are redeemed, and the Lord lifts the curse from the earth! "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." (Isaiah 35:5-6)

As we face all of this, may I remind you that "our light affliction, which is but for a moment (compared with eternity), worketh for us a far more exceeding and eternal weight of glory." (II Corinthians 4:17-18)

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PETER'S SECOND EPISTLE

A Bible Study

Mrs. Gerald B. Winrod

SOME SCHOLARS have argued against the authenticity of II Peter because no allusions are made to the document by any of the earliest church fathers such as Polycarp and Clement of Rome. First mention from these sources came toward the close of the second century in the writings of Eusebius and Clement of Alexandria.

The Epistle was added to the Canon by the Council of Laodicea in A. D. 372 ... to the Latin Vulgate through Jerome's influence in A. D. 390 and approved by the third Council of Carthage in A. D. 397.

Strong arguments of Peter's authorship under inspiration can be made, based upon both external and internal evidence.

On the external side, we find that the Epistle has been mightily used of the Holy Spirit to enrich lives and advance the interests of the Kingdom in ways that could not be expected of a forgery. The Holy Spirit does not work through falsehood. Approval of the Epistle as canonical also strengthens the claims made for it.

Internally, there is a large amount of supporting evidence.

A forger would have duplicated the name used in I Peter which says "Peter, an apostle of Jesus Christ." The form is different in II Peter, "Simon Peter, a servant and an apostle of Jesus Christ." We will see presently why the use of the word Simon is especially significant. Add to this the fact that there are several identical words and expressions in both letters, such as "precious," "grace and peace be multiplied," "without spot and blameless" and others.

The writer's very personal reference to approaching death is also important. A forger would not likely be conversant with this fact. The writer also speaks of having been an eyewitness to the transfiguration of our Lord. Only Peter, James and John were present.

It should be noted that II Peter and II Timothy have much in common and no one has ever questioned the authenticity of the latter. In both, the writers know martyrdom to be approaching (II Timothy 4:6 and II Peter 1:14). Both are sustained by grace and joyful in the face of affliction. Both major on the great apostasy of the Church, anticipated prophetically. There are other points of similiarity.

CHAPTER ONE

The Apostle starts out, referring to himself by both the old name Simon, and the new Peter, indicating what grace had done in his life. This is the same man who had at an earlier time bungled badly by drawing a sword in defense of his Master. He now finds the pen to be more powerful than the sword.

Others attributed to him a place of preeminence, but he preferred to think of himself as a "servant," literally a bond slave. From the lips of his Lord, he had learned the secret of true greatness, "Whosoever will be chief among you, let him be your servant."

This is followed by a discussion of Christian "virtue." He speaks of precious faith and precious promises, divine power and the divine nature, godliness, knowledge, temperance, patience, charity, brotherly kindness — virtues which give a distinctive touch to the life of the Christian.

Peter's arithmetic is intriguing. He says, "Grace and peace be multiplied." The divine economy provides for the multiplication (increase) of Christian

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virtues in the personality of the believer, not division or subtractions. The order is growth, development and progress "through the righteousness of God and our Saviour Jesus Christ."

A sharp line of demarcation is drawn between the world and the kingdom. The former is characterized by "corruption" and the latter by "virtue." The twice-born believer has "escaped the corruption that is in the world through lust." But this is not enough. Victory is in store, (verses 5-7). Fruit is expected (verse 8). Spiritual progress leads to maturity in Christ (verse 11).

The Christian's vision must not become small, narrow, cramped and pinched. Exercise is necessary for building soul muscle. And so Peter told his readers, and us, that his mission was to "stir you up." The thought here, is to avoid inertia. A stagnant pool is odious but a running stream purifies itself.

Peter knew that the time was approaching to lay his earthly tabernacle aside. Jesus had given him advance notice of this event in John 21:18-19. He was concerned about the care of the Christian flock after his "decease," thus fulfilling the Lord's charge, "Feed my sheep."

CHAPTER TWO

The concluding verses of the first chapter deal with prophecy, recorded in the Scriptures, by divine inspiration. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved (borne along) by the Holy Ghost."

A prophet in Old Testament times was an announcer. After laying the foregoing groundwork, Peter places himself in the same position and proceeds to *announce* the future of the Church. He sees false teachers coming whose wicked teachings would usher in an era of apostasy. The reference is primarily to "the last days."

"But there were false prophets among the people, even as there shall be false teachers among you" (in the Church). Apostasy was already beginning in apostolic days, but Peter anticipated a time — the time in which we now live, when it would come to fruition.

He saw men occupying positions of leadership, standing within the sacred precincts of the pulpit denying the inspiration of the Scriptures and the deity of Christ, repudiating the Cross, rejecting other fundamentals of the Faith, and this state of affairs caused him to exclaim, "damnable heresies!"

Those responsible for bringing this monstrous evil into the Church, along with their ecclesiastical descendants who today propagate it, are doomed to judgment. "But if God spared not angels who sinned," how shall these expect to escape?

This chapter contains one of the most scathing denunciations to be found anywhere. It is not the judgment of Peter, but of the Holy Spirit upon false teachers who were to come.

They are described as "natural brute beasts," destined to perish in their own corruption."

They are wells without water (verse 17), when they should be instruments through which water might freely flow. They are clouds, mists, carried with the tempests, rather than fruitful showers of blessing. For them is reserved the mists of darkness and judgment.

Never timid about the use of forceful language, Peter speaks of these enemies of the Church working inside the organization as sows washing in wallow and mire ... and as dogs returning to their vomit.

It is not a small thing for a leader in the Church to tamper with the doctrines of the Faith and mislead others. Such teachers are apostates and their judgment is certain. The modern Church is full of these blind leaders of the blind, but the wise Apostle also knew that a vast multitude of believers would remain true to the Gospel.

CHAPTER THREE

Turning from the negative to the positive, Peter concludes the Epistle with an important array of facts devoted to the doctrine of Christ's return. He warns believers that there will be opposition to this truth "in the last days," but hastens to add that the appearance of Christ in the heavens is certain.

The reader looks back upon a past judgment when the earth was purged with water ... and forward to a future judgment when it will be purified by fire.

Granted that there is here an element of mystery, upon which recent discoveries in atomic science may be throwing some light, the final development is what might be desired for we read: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

A practical result from acceptance of the doctrine of Christ's return is the fact that it tends to cleanse the character of impurities. The person who cultivates this attitude of expectancy will not want to be found in evil places or engaged in questionable practices when the call comes.

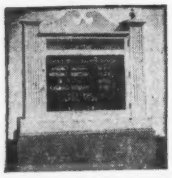
A note of sweetness is observed in the closing words of the Epistle where reference is made to Paul. "Even as our beloved brother Paul ..."

How lovely, considering the differences that these two great men had had at Antioch in their younger days! Peter wanted to make sure that the record was complete. He evidently wished everyone to understand that they enjoyed sufficient grace to forgive and forget. We should try to pattern our conduct accordingly.

The message concludes with this admonition: "Ye therefore, beloved, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness."

In earlier years, Peter had been a vacillating type of person, up one day and down the next. Impetuously, he drew a sword thinking to protect his Master, only to deny Him thrice a few hours later.

Perhaps memories of those experiences were hanging like a spectre as he approached the sunset. Not wishing others to make the same mistake, he placed a premium on stability ... and hence his exhortation to *stedfastness*.



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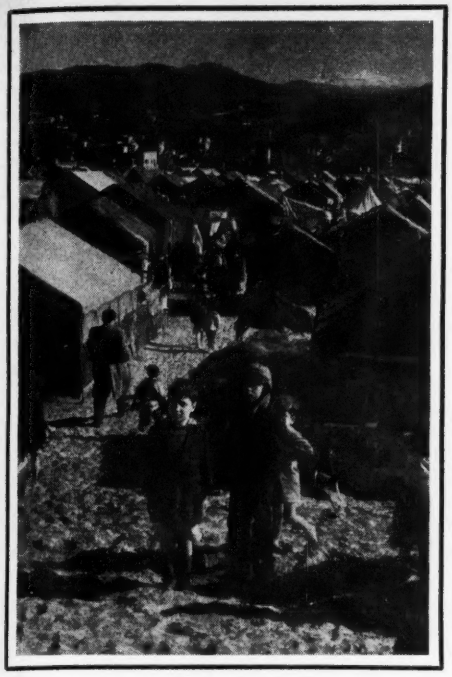

AMONG THE HOLY LAND REFUGEES

JOHN R. TURNBULL, F.R.G.S.

The above picture shows one of the "better" Refugee Camps of the Holy Land . . . if living conditions under such circumstances can be correctly classified better!

THE REFUGEE PROBLEM of the Middle East where I am residing is a cancerous growth on the body of the nations.

The inaction and indifference to the needs of these people seems incredible. If governments are devoid of humanitarian interests, missionaries motivated by the altruism of Christ's Gospel, will have to fill the breach.

A million Arabs, many of them Christians, were dispossessed of all property in 1948 and driven from their homes by Jewish armies — an event which history will record as a major tragedy.

Along the roads, in caves, tombs, tents, shacks, shanties, yes even holes in the ground, these people live, starve, freeze, suffer and die. And, in a civilized age, the outside world seems oblivious to what is happening!

Without full knowledge of the facts, many people in America, even some Christians, have condoned, sanctioned, justified and even commended this horrible disaster. It looks very different over here on the spot where the scenes are being enacted.

Suppose the section of the Country where you are living should be suddenly attacked. Information would go out by radio and word of mouth that unarmed people were being murdered, women raped and children shot down on the streets by carefully drilled gangs. Suppose the whole population were to flee with only clothes on their back or a few portable possessions. But all would go. That is exactly what happened in Palestine.

The idea that these people were low, ignorant, no account trash, is utterly false. (There are no trashy people in God's eyes, since all bear His image through creation, although marred by sin.)

Many classes are represented among these refugees — former lawyers, bankers, doctors, teachers, shop keepers, mayors of towns, government officials, orange growers, workmen in the field. All reduced to refugee status at a single stroke!

Five years have elapsed and now they are being told that any thought of returning to their homes is futile. Some were uprooted from land that had been owned by the same families for hundreds of years. This is one of the most tragic things that could befall an Arab because of his natural love for the soil on which he lives and makes a living.

THE ASSASSINATION OF COUNT BERNADOTTE

I am writing these words in the city of Beirut, Lebanon. This country is noted for its religious tolerance. When the Jews attacked the Arabs in Palestine, the latter fled this way if they were in the west Galilee area. Think of it! Fleeing from beautiful Galilee, a place that Jesus loved.

Last night I was a guest in the home of one of the best families of the city. They are wealthy but warm hearted. They could sit at ease in all the luxury that money can provide, but prefer to occupy their time helping the needy. My hostess heads a religious group which faithfully cares for 500 refugee families.

I have before me a copy of a speech that she made before the International Conference of the Red Cross at Stockholm in 1948. Let us call her Mrs. Rose. Count Bernadotte, who was murdered by Jews a few days later in Jerusalem, presided at the meeting. I shall quote a paragraph from her message:

"For the last several months there has been a steady stream of men, women and children pried loose from farms and homes where they and many generations before them had been living. They have lost their homes, their farms, their orchards, their businesses, and today huddle in refugee camps and in houses thrown open to them by their neighbors of other Arab countries, where hospitality is bounded only by the limits of their revenues. They have come to us, these refugees from Palestine, often only with the shirt they are wearing."

It is not true that residents of these Middle East countries refuse to help the refugees. On the contrary, they are doing everything in their power to alleviate suffering but the task is too great for the local communities.

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time that dispossessed groups came pouring across the borders, this lady and members of her family were busily engaged in relief work.

She says the suffering was heart rending and indescribable. Her own son, born in wealth, was out in the fields working day and night, helping prepare places for the thousands of squatters. Her brother worked until he could no longer stand to view the tragic sights that constantly passed before his eyes.

As a result of her speech at Stockholm, Count Bernadotte asked a close friend to come to Lebanon in the name of the Red Cross. He was from Holland, Mr. Van Kelwick Verschuur.

Leaving Sweden, Mrs. Rose toured Denmark. She was at the Hague when press and radio flashed word to the world that the Count had been assassinated. This happened about a week after she last saw him.

An Associated Press report datelined Jerusalem, September 17, 1948 read as follows:

"Count Folke Bernadotte, United Nations mediator for Palestine and nephew of King Gustaf of Sweden was assassinated today in the Jewish-controlled area of Jerusalem. Colonel Frank Begley, who is a member of Bernadotte's staff, was in the party. He gave this description of what happened:

" 'We were in the third car in the convoy, returning to Government house, when the road was blocked by a jeep containing a uniformed crew. We stopped, figuring it was a road check.

" 'Two men armed with machine guns looked in. When they saw the Count they poked the gun through a ventilator window and opened fire. The burst killed the Count with a bullet through the heart. The men drove away in a jeep'."

Before returning home, Mrs. Rose saw Van Kelwick Verschuur and asked if the death of the Count would keep him from helping the refugees in Lebanon. On the contrary, he assured her, he would labor even harder to fulfill the wish of his friend.

Other leaders in Europe also responded to the challenge. Among the women volunteers was Mademoiselle Barree, who won highest military honors in France during the war. She brought a group of nurses to Lebanon and for months these ladies worked tirelessly, relieving suffering among the victims from Palestine.

But these volunteer efforts have barely scratched the surface. There is an appalling unfinished task, left apparently for missionaries to handle.

DEIR YASIN

Why did the Arabs (remember that includes thousands of Christians) flee from Palestine? A Christian who was born in Palestine and lived there all his life told me what I shall now relate.

Arabs are taught that in time of trouble they must defend the women with their lives. No one who knows the Arab will ever accuse him of being a coward. The pivot on which events turned was the massacre of Deir Yasin, a village of about 600 population, located in a small valley near Jerusalem.

Members of the Stern and Irgun gangs invaded the area and made public spectacles of the women and girls. Pregnant women and children were bayoneted. Others, numbering about 250, were raped, mutilated and put to death. The Arabs were unarmed and unprepared for the attack.

Reports of what happened at Deir Yasin struck terror to all Arabic communities. The men said: "We must save our mothers, wives and daughters. We will give up our homes, everything, but we will not let those demons reach our women."

A mass exodus was the result. They started east, literally running from their homes, taking only what their hands could carry. Naturally, they expected to be able to return. They were told that America would make everything right. Imagine their amazement when President Truman got up in the middle of the night to sign papers approving the theft of Palestine.

Of the original 129,000 refugees resident in Lebanon, about 30,000 have been able to find employment and become practically self supporting.

There are approximately 500,000 of these unfortunates still living like squatters in Jordan, 200,000 in the Gaza area and 100,000 in Syria.

This article is concerned mainly with Lebanon because here the Defenders organizaion has established its relief center and acquired property for establishing a Church, an Orphanage and a Bible College. I am glad to be able to report progress in carrying out my assignment.

A TOUR OF THE CAMPS

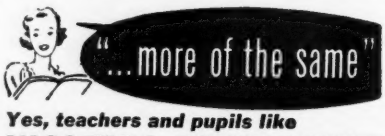
The day before yesterday, by special permission, I was escorted through three Refugee Camps in the Beirut area. It was an enlightening experience. Here in the Capital, the refugees have the advantage of many conveniences, but at best their lot is pitiful. Later, I expect to tour the larger camps near Sidon and Tripoli (up the north coast).

The first visited was the Dekwaleh Camp under the able direction of Mr. R. Courvaisier, United Nations Relief and Rehabilitation Administration representative to Lebanon. The Area Officer for Beirut and the neighboring mountains received us. He is responsible for the care of 40,000 refugees in this one district. There are four other districts in Lebanon.

With the limited resources available, each district is doing a little for the shelter, rationing, education and medical care of the thousands who have lost everything.

In all camps food is distributed only once a month. For sick or poorly nourished children there is an extra meal once a day. The food given monthly is not sufficient for the needs of a family. It does help. There is a wild scramble on the part of the refugees to augment their rations. But if the father or mother earn beyond a certain amount, the family food supply is cut in proportion. It is still wartime care on an emergency footing.

We had arrived just before the noon meal for the undernourished. The system we observed was the same as carried out, in an organized way, in dozens of



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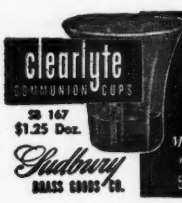
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places throughout Lebanon and other Arab countries. The table was spread. Boys six to fifteen were given a small helping of mixed rice, milk, onion and parsley. With that, each had beside his plate an orange and half of a round slice of bread. In restaurants I have seen Arab men consume five times that much. A boy can eat, too. But all must eat moderately in these camps, so that the entire million may have something.

Milk is rationed early every morning. Each mother of a new baby receives a simple layette — very different, however, from what we call a layette in America. It helps. I cannot erase, however, the memory of sad faced mothers sitting quietly in the sun, just thinking.

The little school interested me because I was once a teacher and love boys and girls. The room was bulging with children. Those it could not contain were being taught in tents pitched at the edge of the enclosure. That is satisfactory for sunny weather, but when it rains most of the camps become horrors of sticky mud. Storms destroy many tents. Snow and piercing, damp air mow down the weak. The death rate is tragic.

We drove on to Camp Burjal el Barajneh. I had the man in charge write his name on a piece of paper. It looks like L. Bars Barefiek. He was very hospitable. Troops of boys were marching into an unornate building to get their supplementary meal. There were 599 on the roll for that day. This camp is the third largest in Lebanon.

All the people are from Galilee where Jesus lived, taught, healed the sick and said, "Suffer little children to come unto me." Most of the families have crude huts or shacks which they built themselves. Some live in tents, all of which had been repatched. Ten people occupy the first tent we entered. The grandmother was very sick and lay on the floor.

It had been suggested that I might receive a bad reception in this second camp but I was given courteous treatment by the hundreds of refugees contacted. I learned later that these poor, depressed humans had an idea I was an official, making an inspection tour, looking toward having their food rations increased. Only people who have little food think of more food. I am not criticizing the work being done among the refugees. I am describing what I saw.

As I stood with the camp leader on a barren hill looking down over that vast encampment, he asked me: "Who is responsible for this situation?"

Modern civilization stands indicted for permitting such a condition to exist. Certainly America has a large share in the guilt. The foreign policies of our Government helped create the situation. Confidence in the United States is shaken throughout the Middle East. Americans now have an opportunity to come to the rescue of a million souls by helping through missionary channels.

The third camp that I visited was composed entirely of people registered as Christians. They had fled from Jaffa, Haifa, Acre, Jerusalem and other places. The camp leader was Mr. Simean Shini. He did everything possible to make my stay agreeable.

Here, as in the other two camps visited, I did not receive a single affront from any refugee. I observed more cheerfulness in this one. Christians have something in their hearts that makes it possible for them to endure hardship with grace and poise. "The kingdom of God is not meat and drink but righteousness, peace and joy in the Holy Ghost."

A mother brought her baby on her shoulder for me to admire, little tots flocked about me, a woman cleaning some very low grade rice in a dish held it out for me to have some (jokingly), men grinned, maidens stood at a distance shyly watching the stranger pass by. The school teacher took me inside the tent used as a school. There were sad notes, too. Those I shall omit.

Despite the heaviness of heart with which these travels through the Refugee Camps of Lebanon left me, I am glad for the experience. It enables me to impress the need, the missionary challenge that exists in this part of the world, more firmly upon the hearts and minds of Defender readers in the United States.

★ ★ ★

TODAY has been another busy day for me. A car and chauffer were sent this morning and I was taken to what is in Lebanon, the equivalent to the White House in the United States. The President had expressed a desire to see me. I was the first on his list of callers.

The guard in the lower room read my name on his list and passed me on to the major-domo upstairs. I waited a few moments in one of the parlors and soon was ushered past much military braid into the Presidential offices. I found myself alone with His Excellency, Mr. Camil Chamoun, the Christian President of Lebanon.

What a gracious leader of his people! He did not appear hurried. The conversation touched upon many things that seemed to me quite important. I enjoyed his candor and appreciated the interest which he manifested in foreign missions. I felt completely relaxed, knowing that I was in the presence of a sincere Christian.

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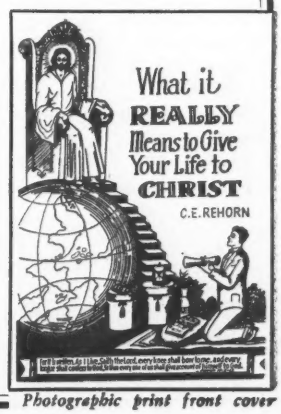

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ACCORDION GAINS POPULARITY

MRS. L. G. DUNCAN

DR. WINROD says: "*I first met Phil and Louis Palermo (shown above) several years ago, when they were invited to conduct the music at the Billy Sunday Memorial Tabernacle of Souix City, Iowa, where I was delivering a series of addresses. The good impression that I gained of them then, has since been confirmed in many ways.*"

WITH HARP and poetic genius, David, the sweet singer, proclaimed a lasting song to the goodness and greatness of God.

Who has ever surpassed the powerful and universal appeal of the 91st Psalm, hymn of unclouded faith; the 51st Psalm, cry of the penitent heart; the 139th Psalm, pean of God's all-seeing Eye, or the beloved and often repeated Shepherd's Psalm. The sentiments of prayer and praise expressed in these remarkable messages continue to be sung by Christians all over the world.

Can one imagine divine worship bereft of music? Strip the churches of their choirs, organs, pianos, chimes, congregational singing, and what dead hulks you would have! Such a situation is inconceivable because God in His foreknowledge combined religious experience with melody.

Song is the natural expression of the noblest sentiments of which mankind is capable and that is why the church has always used the ministry of music to move hearts and enlighten souls.

In modern days the accordion has increased in popularity. This is because of its many unique qualities. In a real sense, it is an organ in miniature and can easily be carried about.

It provides a sustaining, stimulating accompaniment for solo or congregational singing that is fervent and moving. It can swell into a torrent of volume or fairly whisper a melody. Evangelistic teams are using the accordion in solo work and song leading with notable success and to an increasing extent.

The Palermo Brothers have become experts in this field. This famous team has been heard in Europe, the Orient and every part of the United States. The accordion is outstripping other instruments because of the relative ease of mastery and the richness and variety of the tonal effects which are possible.

There are many evangelistic organizations touring the land who would not think of being without one of these instruments. You will find an accordionist on almost every Youth for Christ program in the Country.

If you listen to religious radio or television you may have heard Gunnar Nelson, a young man of sixteen, play and sing his Gospel songs in both English and Swedish. He has dedicated himself and his accordion to the work of the Lord.

Other talented musicians are using this instrument to help spread the good word of God's saving grace. Among them are Arnie Hartman, widely known as entertainer and member of Xavier Cugat's orchestra before he accepted Christ at one of Phil Kerr's Monday Musicals which pack the Civic Auditorium of Pasadena, California each week.

It is not unusual that in evangelical circles, men and women should play and sing hilariously in tent campaigns or open air meetings, but it becomes noteworthy when staid liturgical churches employ these tactics if only because they are foreign to what is customary.

Nevertheless the revival spirit is moving conservative clergymen to do the unusual, as in the case of three Episcopal clergymen, one with an accordion, who recently held street meetings every noon and evening on the principal corner of two small Minnesota towns, Eagle Bend and Wadena. The purpose of their singing, praying and preaching was to invite all who could listen to attend the revival mission they were holding at Eagle Bend's little Emmanuel Episcopal Church.

These three men, one with a wooden Cross, one with a Bible and the third with his accordion, took their stand on the street corner and declared again, in the most noticeable fashion possible, the good news of salvation through the Lord Jesus Christ.

The Tabernacle Publishing Company, one of the largest publishers of evangelical song books, orchestrated for as many as 29 instruments, recognizes the growing importance of the accordion by planning a special orchestration of all the tunes in their new book. Now for the first time there will be available to the accordion player, the treasures of a great religious song book in music especially arranged for his instrument.

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form is only about 120 years old. It is a comparatively new instrument and yet one of the most versatile. Music schools and conservatories throughout the land are now teaching accordion almost without exception.

Through the years various instruments have arisen in popularity: the old guitar (not the new electric kind), the mandolin, ukelele, saxophone, and trumpet, and now at last the colorful accordion. The greatness of this instrument lies in its flexibility of expression, range of tonal power and quality, universal appeal to the ear and ease of learning to play it.

★ ★ ★

MUSIC is a vital part of divine worship because the Christian really has something to sing about. He enjoys peace of mind, rest of spirit, a clear conscience and inward assurance. He is right with God. Why shouldn't he sing!

It is interesting to trace the development of worshipful instruments in the Bible, coming into existence as natural agents for expressing the satisfied feelings of the soul.

The first reference is to the harp and organ in Genesis 4:21. David mentioned the psaltery, Psalm 33:2. Stringed instruments are referred to in Psalm 150:4. The viol, tabret and pipe appear in Isaiah 5:12. Others are mentioned in a succession of musical passages. The last reference of the Bible deals with the fate of Babylon (Revelation 18:22), "And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee."

Music antedated the creation of this planet for we read in Job 38:4-7, "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; When the morning stars sang together, and all the sons of God shouted for joy?" The same thought is conveyed in other passages.

How like the inspired references to music in the Scriptures, are the lullabies of the mother to the infant in her arms! It seems that God, in parental love, seeks to succor His child by the use of endearing melodies given under inspiration through the lips of "holy men of old."

Elihu's words in Job 35:10 suggest this idea, "But none saith, Where is God my maker, who giveth songs in the night."

During the Indian wars in the West, in the early sixties, a three-year-old girl was stolen by Indians from her home. For eight years the parents followed every clue. One day an Indian agency in Wyoming reported to them that a child of ten or twelve years had been found. They visited the child and tested her in various ways without a satisfactory response. The mother, loathe to give up, finally began to sing an evening song which her child used to ask for when sleepy:

"Hush, my dear, lie still and slumber,
Holy angels guard thy bed."

Soon the little girl looked intently and showed signs of being interested. The mother continued to sing the song to the end. Then the child ran quickly, threw her arms about her mother's neck, and cried, "Mamma, mamma!" They were the only English words she knew, but the melody, heard years earlier when she was very young, recalled memories.

So it is with the Heavenly Father. He provides music for the human soul which His child recognizes. *Truly, the Christian has something to sing about!*

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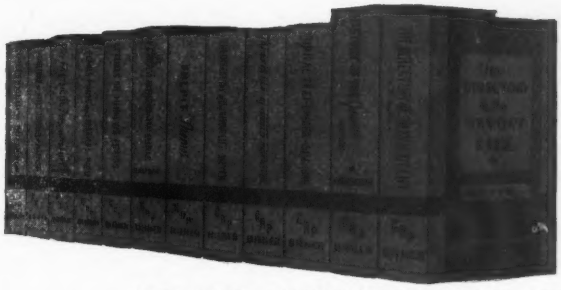

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June 15, 1954	**THE EPISTLE OF JAMES,** Robert Johnstone	[illegible]	3.40
July 15, 1954	**DIRECTORY OF THE DEVOUT LIFE,** F. B. Meyer	[illegible]	2.00
Aug. 15, 1954	**DOCTRINE OF THE ATONEMENT,** Thomas Crawford	5.00	4.00
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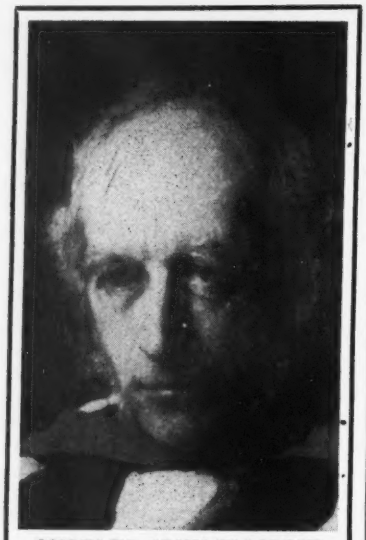

CHARLES JOHN ELLICOTT

ELLICOTT'S COMMENTARY

AN IMPORTANT contribution to biblical literature is being made this year at Grand Rapids, Michigan ... where the presses of the Zondervan Publishing Company are processing one ponderous tome a month January through August, producing in eight volumes, Ellicott's famous Commentary of the Whole Bible.

Edited by Dr. Charles John Ellicott, this monumental work was first published in England under the title, "A Bible Commentary for English Readers."

Realizing what the Set could be made to mean to Pastors, Teachers, Sunday School Instructors and Christian Workers generally in the United States, officials of the Zondervan Company resolved to make it available on this side of the ocean.

The project has developed herculean proportions but the books have been turned out, so far, according to schedule.

Volume VI, containing a commentary on the four Gospels, came first, in January. Volume VII, Acts to Galatians, was issued in February ... and Volume VIII, Ephesians to Revelation, is being released this month. Now the manufacturers are going back to Volume I, and fill in the Old Testament gap through Volume V.

UNIQUE SELLING PLAN

The books average 600 pages each, seven by ten inches. They are slightly more than two inches thick, and weigh over three pounds. The finished product is a thing of beauty.

Only the highest grade paper is used, in the hands of skilled craftsmen. The most up-to-date methods of book binding go into their construction. Heavy black and red cloth, stamped in gold letters, is used for covers. Durability is self-evident.

Experts in the publishing business have expressed surprise at the remarkably low price of $5.95 per Volume, or $47.60 for the Set. The first three (Volumes VI, VII & VIII) are now ready for delivery.

In an effort to retrieve part of their large investment as rapidly as possible, Zondervans are making the following introductory offer:

When the purchaser agrees to take the complete Set and pays $5.95 down as the price of Volume VI, promising to remit a similar amount monthly, he receives the eight volumes for $39.95, a saving of $7.65.

The terms of this offer provide that the last, or eighth book, shall be delivered free of charge, and the next to the last one for only $4.25. To enjoy the advantages of this special plan, orders have to be placed not later than December 31, 1954.

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Ellicott's is one of the few verse-by-verse commentaries available. The explanation always appears on the same page with the Bible text, making simple and easy the task of locating the information desired.

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The comments are crisply written, straight to the point, practical and characterized by originality of thought. The user does not have to wade through pages of extraneous matter.

Within the pages of these large volumes, are a sufficient number of sermon outline suggestions to supply a Pastor a lifetime. Sunday School teachers, too, will declare the simple yet thorough explanations useful as a teaching aid.

The general Bible student will find here a reservoir of knowledge upon which to draw. The Commentary is also adapted to family use as a devotional guide.

Dr. Robert G. Lee, Pastor of Bellevue Baptist Church, Memphis, Tennessee and former President of the Southern Baptist Convention, says:

"A careful reading and thorough study of Ellicott's Bible Commentary will prove that these volumes give evidence of scholarship dedicated to a thorough study in translation and explanation of the Holy Scriptures ... will help teachers teach with greater wisdom and preachers to preach with more exact knowledge of the meaning of the Scriptures ... utilization of these volumes will, for personal and congregational and pulpit enrichment, prove to be almost inestimable in value."

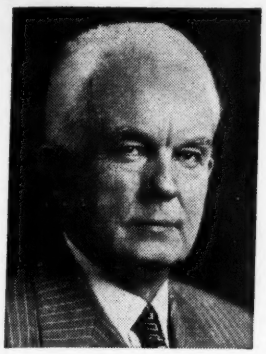
CHARLES JOHN ELLICOTT

Dr. Ellicott was born April 25, 1819 and finished his course on October 5, 1905. He was an Anglican scholar but his views and fellowships were characterized by denominational flexibility. He was not bound and biased by an ecclesiastical background.

In 1850 he became professor of New Testament at King's College, Edinburgh, and in 1860 was made professor at Cambridge. He was also Bishop of Gloucester and assisted in the establishment of the Gloucester Theological College. During the years from 1870 to 1881 he was chairman of a committee of scholars engaged in producing a translation of the New Testament.

He is recognized, and correctly so, as one of the outstanding authorities on Greek and Hebrew in the entire history of the Church. Because Dr. Ellicott lived in the twentieth century, his Scriptural interpretations bear a modern touch.

Dr. Wilbur M. Smith says: "In some places, especially in historical and archaeological matters, I have often found Ellicott's superior to anything else. Many of the contributors to this series were among the outstanding Biblical scholars of their generation."



SEVEN WONDERS OF THE WORD

Rev. F. Lincicome

Gary, Indiana

THE SCIENTIST is ever looking for the wonders of the world. Students of history tell us about the Seven Wonders of the Old World and I heard a preacher in Chicago recently telling his radio audience about the seven *blunders* of the world. I wish to point out Seven Wonders of the Word.

1. The Wonder of Its Preservation. The Bible has been the most hated book in all the world. Emperors have decreed its extermination, atheists have railed at it, agnostics have smiled cynically upon it, higher critics have carped at it, modernists have moved heaven and earth to disprove it, radicals have ranted and raved over it, scoffers have scorned its promises, free thinkers have derided it ... but all of its enemies have not torn one hole in its vesture, nor diluted one drop of honey from its abundant hive, nor broken one string on its stringed harp; nor stayed its triumphant progress by so much as one brief hour.

2. The Wonder of Its Unification. The Unity of the Bible in the opinion of the late Dr. G. Campbell Morgan is proof of its supernatural inspiration. The Bible is *one.* The New Testatment is hidden in the Old and the Old is revealed in the New. In other words, the New Testament is latent in the Old and the Old is potent in the New. The Bible is the work of One Mind through the agency of many men and many minds.

Some have described it as a library of 66 books. Others tell us it is a book with 66 chapters. There is no real unity in a library, but there is in a book. We prefer to think of the Bible as a book having 66 chapters. A number of human instruments were used in producing it, but only one real Author. The forty different men wrote as they were inspired by the Holy Spirit. Notwithstanding that the writers came from all walks of life, there is a remarkable unity in the Bible. What is the explanation? There is just one and that is the writers were under divine inspiration and direction.

3. The Wonder of Its Circulation. The circulation of the Bible speaks to me of its inspiration. After these many centuries it is still the world's best seller. A decade usually sees the death and burial, without hope of resurrection, of the average book. There is scarcely a textbook 10 years old but that is out of date, due to the discovery of new facts. Many books start dying before the ink dries on their pages. It is safe to say that the number of copies of the Bible put into circulation during a single year, exceeds in number all the sacred books of other religions put into circulation since the date of their origin. And the number is continuing to increase.

4. The Wonder of Its Operation. Contrast any country that has had the Bible, with any country that has not, and you will see how this Book operates in the lives of men. For thousands of years it has been the greatest single influence for righteousness on earth. It has begotten and fostered the purest virtue, the sublimest manhood and the noblest benevolence this world has known.

If a man is ignorant, the Scriptures will instruct him. If he is out of order, they will reform him. If in heaviness, they will comfort him. If dull, they will quicken him. If bad, they will guide him into paths that are good.

5. The Wonder of Its Translation. The Bible has been translated into more than one thousand languages and dialects. All Homer had to say was written in twenty languages; all Shakespeare had to give to his day was couched in forty languages; all Tolstoy had to offer was stated in sixty languages. There are only two other books, aside from the Bible, that have been written in as many as one hundred languages ... "Imitation of Christ" by Thomas a-Kempis, has been published in 103 languages and "Pilgrim's Progress" by John Bunyan in 118 languages. And it is significant to note that both of these books are based upon the Bible. Such a universal demand and the fact that so many people reach for this Book argues for its supernaturalism.

6. The Wonder of Its Fascination. Thousands read it every day. Many read it through every year and you can do the same if you will read three chapters every day and five extra on Sunday. Each time they read it through, it becomes more fascinating. Behold a Book that never grows old!

I have read portions of it scores of times with increasing interest. Men cling to it when they die. No other book has been carried to battle fronts by a million soldiers.

7. The Wonder of Its Inspiration. I argue its inspiration from the perfection of the Book. The Bible is either the Word of God or the work of man. If it is the work of man, then men should be able to produce something as good today. In fact he ought to make a better one, for he has greater resources and facilities upon which to draw.

Those who wrote the Bible lived on the hills of Palestine, a smaller country than the county in which some of you live. They did not have the learning of the schools, printing presses, libraries, steam boats, telegraph wires nor had science revealed the secrets of the rocks beneath and the stars above. If men cannot produce a book as good or better, then it means that the Bible had its origin from above human levels.

★ ★ ★

THE PRECIOUS WORD carries blessing and enlightenment wherever it goes. It discloses the mind of God, the state of man, the way of salvation and the destiny of both the righteous and wicked. Its doctrines are holy, its precepts binding, its histories true and its decisions immutable. Read it to be wise. Believe it to be right. Practice it to be holy. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword and the Christian's charter.

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EDITORIALS

CIVIL RIGHTS VIOLATED

IN HIS NEW BOOK, "Red Treason On Broadway," Myron C. Fagan cites several instances where the Jewish Anti-Defamation League has violated the civil rights of persons whom it marked for destruction. One such example is captioned "The Winrod Case" ... reproduced below from page 41 of the book:

Dr. Gerald B. Winrod is a widely known minister. He edits The Defender Magazine which has a large nation-wide circulation; he is also on the Radio — but because of the Anti-Defamation League, for the past fifteen years he has been forced to do his broadcasting from Stations OUTSIDE Wichita. Incidentally, his "Defender Hour" is credited with having the largest listening audience of any religious broadcast in the world. He broadcasts *nightly*, and his listeners run into the millions. So this is no picayune case.

Dr. Winrod has been fighting Communism for many years. About fifteen years ago the ADL decided that he was fighting too vigorously. They decided to curb him. But, apparently, Dr. Winrod is the kind of a fighting minister who places duty to God and Country above personal risk. He refused to be curbed. The ADL wasted no time — they applied full pressure at once. They ordered a complete Press and Radio "blackout" on him.

There are two newspapers in Wichita. The Beacon is owned by the Levand brothers, who are also the ADL chieftains in Wichita, so it is needless for me to state that Dr. Winrod has ever since been barred from that paper. The other paper is The Eagle. It is owned by the Murdocks, a well known Scottish family.

During the past fifteen years Dr. Winrod has tried to buy advertising space in the Eagle exactly twelve times, only to be rebuffed each time. On each occasion various officials of the Eagle definitely told him that if they dared to publish his name in any but a derogatory way, the ADL would pull out all of their (ADL) controlled advertising contracts. No ifs, ands, or buts! And bear in mind that Dr. Winrod was trying to buy that advertising space for religious work.

Now let's go to Radio: Wichita has four broadcasting stations. From the time that the ADL decided that Dr. Winrod is a bad boy for fighting Communism, all four stations have been closed to him. And this is in direct violation of the United States Criminal Code, 18 USC 51, titled "Conspiracy to injure persons in the exercise of Civil Rights."

In short, Dr. Winrod has been denied his Constitutional rights of free speech, criminally enforced by the ADL boycott — and there is nothing secret about the boycott ...

Isn't that a frightening situation? It is simply incredible that *any* private group in America is permitted to wield that kind of a dangerous and sinister power! Yet, there it is, right before our eyes!

A RESOLUTION

Wichita, Kansas
January 19, 1954

Hon. C. A. Wolverton
Interstate & Foreign Commerce Committee
Washington, D. C.

Dear Mr. Wolverton:

I have been instructed by our Board of Directors to transmit to you the attached resolution. It is hoped that this will produce action.

Thanking you for giving consideration to the matter, we remain,

Faithfully yours,

Gerald B. Winrod
President

RESOLUTION

WHEREAS the board of directors of the Defenders of the Christian Faith, Inc., a religious and educational nonprofit corporation holding its annual meeting in the Defender Building of Wichita, Kansas notes the fact that Wichita's four radio stations, KFH, KANS, KAKE and KFBI entered into a conspiracy seventeen years ago to violate the civil rights of said corporation and its officials, and

WHEREAS repeated efforts to purchase time on these stations have been spurned by the managers thereof, despite the fact that many other stations including twelve in the State of Kansas, are glad to sell time to the corporation for its religious broadcasts, therefore

BE IT RESOLVED that the proper federal authorities be earnestly requested to put an end to this intolerable situation known to exist as a blotch and black mark against the rights of free speech to which every law abiding American is entitled.

AN EXCHANGE OF LETTERS

Washington, D. C.
February 5, 1954

Dr. Gerald B. Winrod
Defenders, Inc.
Wichita, Kansas

Dear Dr. Winrod:

I have your letter of January 19, 1954, attaching a resolution of the Board of Directors of the Defenders of the Christian Faith, Inc., with regard to the sale of time to your corporation by broadcast stations for religious broadcasts.

I am transmitting your letter and the resolution to the Federal Communications Commission for comments.

Sincerely yours,

Charles A. Wolverton
Chairman

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Wichita, Kansas
February 16, 1954

Hon. C. A. Wolverton
Interstate & Foreign Commerce
Committee
Washington, D. C.

Dear Mr. Wolverton:

Thank you for your February 5th acknowledgment of the resolution adopted by our Board of Directors regarding violation of civil rights by Wichita's radio stations.

The facts are patent.

We have never had any kind of a quarrel or differences with the stations.

We have offered to submit scripts thirty days in advance.

We have requested the purchase of time at any hour designated by stations, even at midnight.

We have carried programs simultaneously on a dozen other Kansas stations.

But because of a boycott and flagrant violation of our civil rights, cannot be heard through any Wichita channel.

This situation has existed for more than seventeen years.

Our numerous appeals to the Federal Communications Commission have been greeted with mere routine acknowledgments, comparable to the following by Mary Jane Morris dated February 8th, presumably resulting from your memorandum to the Commission of February 5th:

"Dear Sir: This will acknowledge receipt of a copy of the Resolution passed by the Board of Directors of the Defenders of the Christian Faith, Inc., Very Truly Yours, Mary Jane Morris, Secretary."

We are appealing to you as Chairman of the House Committee on Interstate and Foreign Commerce to see that this unlawful boycott is lifted.

Thanking you for your consideration, we remain,

Faithfully yours,
Gerald B. Winrod
President

DR. LINCOLN'S DEATH

THE WORLD LOST a great American and benefactor on January 30, 1954 when Dr. Robert E. Lincoln of Medford, Massachusetts, departed this life with a heart attack. The following is taken from an article in the *Boston Globe:*

"The funeral will be held at the Gaffey Memorial Chapel, High St., Medford Square, at 2 P.M. Tuesday, with Rev. Angus Dun, Jr., Rector of Grace Episcopal Church, officiating. Burial will be in Oak Grove Cemetery.

"Dr. Lincoln, Navy lieutenant commander in World War II, received national attention during his treatment of Charles W. Tobey, Jr., son of the late New Hampshire Senator, for lung cancer.

"Dr. Lincoln resigned from the Medical Society nearly two years ago. The society charged he made unfounded claims. Dr. Lincoln had the vigorous backing of the late United States Senator Tobey.

"Senator Tobey said his son, Charles Jr., was cured of cancer of the lung by the 'bacteriophage therapy' devised by Dr. Lincoln. Tobey put Dr. Lincoln in the public eye by reading a statement of praise into the Congressional Record, and later by calling for an investigation of the cure and the Medical Society."

Dr. Lincoln's friends know that he suffered mental anguish over the fact that his beneficent discoveries were rejected by leaders of organized medicine who should have been the first to accept them. It is thought by some that pressure of persecution may have hastened his demise.

CURES AT CORNING

NOW THAT efforts on the part of the American Medical Association (working through politicians in the State Government of Arkansas), to destroy the Corning Hospital have resulted in failure, the institution is proceeding with the cure of diseases which organized medicine insist are incurable.

Dr. J. S. Schirmer, the physician in charge, is one of the best trained and most experienced users of the Lincoln Bacteriophage in the United States. His hospital has been for weeks filled to capacity.

Attorney General Tom Gentry, who turned the powers of his office over to Dr. Schirmer's persecutors, is encountering repercussions among Christian voters throughout the State, which may have had an adverse effect upon his political future. Among those protesting is Rev. John Oliver of North Little Rock, who wrote him as follows:

North Little Rock, Ark.
January 26, 1954

Hon. Tom Gentry
Attorney General
Little Rock, Arkansas

Dear Mr. Gentry:

I came to this State in the fall of 1922 and pastored First Church of the Nazarene, Little Rock, for one year, then became District Superintendent of our work in the State for eight years. I was on the radio working out of the Studio at First Church over radio station KARK for eighteen years. Moved to my present address in 1928.

In the spring of 1953, there appeared on my arms what we called boils. In July these places were pronounced malignant, and I was advised to go to the Hospital at Corning, Arkansas, for examination and treatment. I entered the Hospital on July 16, 1953 and I came out on September 24, 1953.

I had every opportunity to look into and see for myself all the reports that were being circulated against the doctor, his staff and Hospital, and found them absolutely groundless except for what you can find in all hospitals I have ever visited.

It would be a pleasure to me for you to come to my home, 621 Olive Street, North Little Rock, and look at my arms and see for yourself. I will be glad to show them to you. Also you might bring along your Assistant Attorney General, who is attorney for the Arkansas Medical Association and also attorney, so I am told, for the AMA, and let him see what has been wrought on my arms.

Sincerely yours,

John W. Oliver, D.D., Th. B.

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FAITH is an offered gift from God; fear is the devil's weapon for preventing its acceptance.

—George Glasglow.

It is not what we eat but what we digest that makes us strong; not what we gain but what we save that makes us rich; not what we read but what we remember that makes us learned; and not what we profess but what we practice that makes us Christians.

—Bacon.

The reason some folks don't believe in Missions is that the brand of religion they have isn't worth propagating.

—Deacon Jones.

Write it on your heart that every day is the best day of the year.

—Emerson.

Doing an injury puts you below your enemy; revenging one, makes you but even with him; forgiving it sets you above him.

—Benjamin Franklin.

We shall preserve our liberty only by the religious education of our youth.

—George Washington.

It is better to ask the Lord to direct our paths than to correct our mistakes.

The man who humbly bows before God, is sure to walk upright before men.

God never puts any man in a place too small to grow.

A wise man changes his mind, but a fool—never.

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When you lose an hour, you lose gold set with diamonds. But it is useless to offer a reward because it is gone forever.

—Horace Mann.

Faith is the victory; faith is reality; faith is real.

—W. B. Musselman.

The first drink may not be the beginning of alcoholism but every case of alcoholism began with the first drink. Refusing to drink at all is a sure preventative.

The secret of happiness is to enjoy both the past and the present and have a faith that guarantees the future.

That man who lives for self alone, lives for the meanest mortal known.

—Joaquin Miller.

Even though you cannot carry a tune, you may have the melodies of heaven in your heart.

Far more important than the work we do is what we are in Christ.

—H. S. Bender.

Wisdom is divided into two parts — (1) having a great deal to say, and (2) not saying it.

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The yoke of God will never fit a stiff neck.

When you worry, you are just paying interest on nothing.

Communism is a religion. It cannot be killed with bullets. It can only be destroyed by a stronger religious force. And the only stronger religious force is Christianity.

—Kenneth de Courcy.

Free speech does not live many hours after free industry and free commerce die.

—Herbert Hoover.

God must love the common people—He made so many of them.

—Abraham Lincoln.

Small kindnesses, small courtesies, habitually practiced in our social life, give greater charm to character than the display of great talents and accomplishments.

Hats off to the past; coats off to the future!

It's smart to pick the right time to say nothing.

Why grieve because your dreams have not all come true; neither have your nightmares.

Bad politicians are elected by good people who do not vote.

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FOREIGN MISSIONS

UNFINISHED CHURCH AT LA BARRA

LA BARRA is the name of a place in the interior, high in the mountains, near the central part of Puerto Rico where the Gospel of Christ had never been preached until Defender Missionaries entered the field. Superintendent J. F. Rodriguez sent the following report to Wichita Headquarters five years ago, on March 16, 1949 . . .

"Subject, La Barra: This is a needy field with an interesting history. Like in so many other Defender missionary areas, God used one person, a single individual, to get this undertaking started. The name of the man is Arturo Estela.

"He was won to Christ several years ago, by one of our workers, in another place. So he is a Defender by birth. In his heart, for a long time, he wished to become a preacher of the Gospel.

"Mr. Estela has had employment, and by living economically, he and his wife have been able to put aside small sums of money for the Lord's work. They have visited many untouched rural areas and villages, bringing groups together to hear the message of redeeming grace. Finally, two years ago, they reached La Barra — a point close enough to their home for them to hold regular services.

"In the open air, by lantern light, on hillsides, in the houses of converts, they have preached, prayed, sang, read the Scriptures, organized a Sunday School, won souls to Christ. La Barra gradually became a mission field.

"The time came when these people wanted a place of worship. I appealed to the Land Authority of the Government and secured a piece of ground. No money was available to start a building, so the congregation prayed and used the vacant lot as a 'Church,' with the dome of heaven as a ceiling.

"Then prayer began to be answered. One day a Christian man of means from Caguas happened to pass through La Barra, saw what was happening, found Mr. Estela and contributed $100.00 to help get something started.

"The people of this section are very poor, but they put aside small sums — pennies, nickels and dimes. We were able to give them some encouragement from Rio Piedras. The present little frame building, where they worship, was finally erected. For them it was a hard task, requiring many months to build.

"I now present La Barra Defender Chapel-Church as a Gospel center, deserving of regular financial support by Wichita Headquarters according to the Chapel Plan of $20.00 a month."

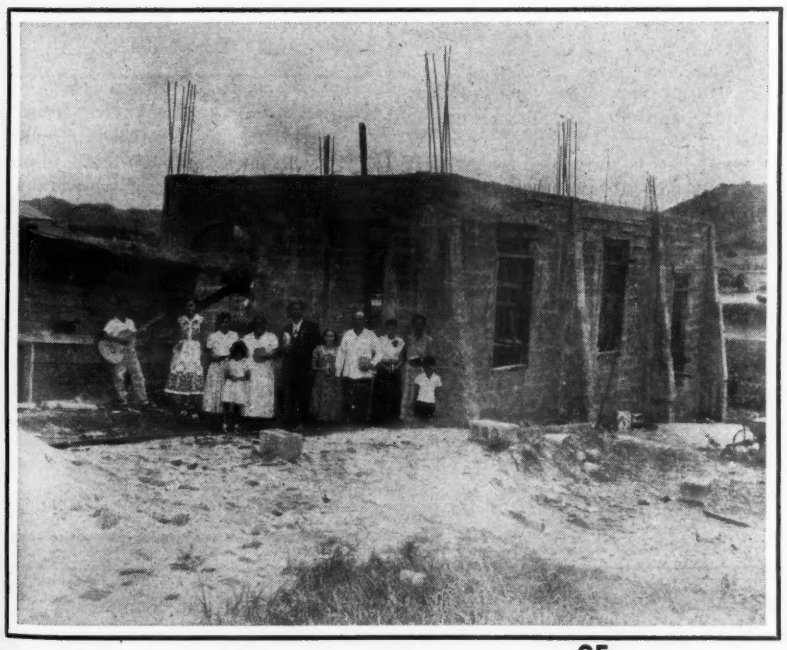
On April 29, 1949, Mr. and Mrs. Ernest Bendure, Defender readers in Pennsylvania, agreed to become supporters of the La Barra Chapel-Church. They have proved faithful friends, never failing to send their $20.00 a month during these four years. In turn, they have received from the field regular reports on the progress of the work. Pastors have since changed, with Rev. Juan Castro Rodriguez (a graduate of the Defenders Theological Seminary) now in charge.

With the passing of the years, the frame structure — attacked by storms and termites, deteriorated beyond repair. The congregation decided last year to erect a building of stone blocks capable of resisting the elements.

The project was started, with members furnishing the labor, but after a few months it became bogged down. A picture, depicting the unfinished task, appears on this page. Mr. and Mrs. Bendure have made special contributions . . . but as this Defender goes to press $770.00 is needed for cement, lumber, nine windows, two doors and interior and exterior painting.

A special fund has been set up at Wichita Headquarters as a repository for free-will offerings. Money designated for this purpose will be sent to the field to help finish the building. Readers are asked to make this need a subject of special prayer.

Correspondence should be addressed to: Defenders, Inc., Missionary Department . . . Wichita, Kansas.



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BOOK REVIEWS

GOD'S PLAN WITH MEN

Dr. T. T. Martin ... The Harvester, Art covers, 197 pages, price $1.25.

THE LATE T. T. MARTIN was a mighty preacher. Mississippi was his birthplace. He grew up in poverty and knew many hardships. His parents were deeply religious.

As a young man, wishing to become a lawyer, he worked his way through college ... but before finishing school felt a growing impression to preach the Gospel. After rigid self-examination and protracted seasons of prayer he decided to chart his course toward the ministry. He was ordained, a Baptist, in 1888.

By 1900 his powerful sermons were attracting nation-wide attention. Never a sensationalist, he moved people by the use of reason and logic. His pleas were often addressed to audiences like an attorney summarizing a case before a jury. Whole cities were stirred.

To Evangelist A. D. Muse of Louisville, Kentucky must go the credit for the publication of this book containing 10 of Dr. Martin's best messages. Emphasizing their appeal to the intellect as well as the heart, Mr. Muse says in his Introduction:

"Let the Word of God speak, 'Come now and let us *reason* together, saith the Lord.' The trouble with many skeptics is that they are not willing to reason to get with God, but that they reason against God. One who is half-hearted, indifferent, prejudiced against God or against truth, has no right to expect to find God or to find truth. But the promise is positive, that the one who seeks with all the heart shall find."

The titles of the 10 messages retrieved from the past and published in these pages are as follows:

"Sin and Its Punishment," "Sins Not Excused or the Penalty Remitted Without Redemption," "Jesus the Christ as Sin-bearer, God's Justice and Love," "The New Relation and the New Motive," "The Sins of God's Children, Forgiveness and Chastisements" ...

"Rewards," "How to be Saved, Repentance and Faith," "The Meaning of 'Believe On' and 'Believe In' Christ," "Eternal Life the Present Possession of the Believer" and "Development of Character in the Redeemer."

THIS IS THE DAY

Dr. Theodore Parker Harris ... Wilcox & Follett. Cloth binding, 200 pages, price $2.50.

WE HAVE before us a volume containing 23 carefully thought out, worked out, prayed out sermons ... as delivered from the pulpit of Boston's famous Trinity Church by the Pastor, who is a successor to the late Phillips Brooks.

Dr. Harris specializes in practical preaching, applying the principles of the Gospel in the solution of personal problems. This is illustrated by the first message, woven around Psalm 118:24, from which the book gets its title. The plain, simple purpose is to help people get the day started right.

Each chapter contains the complete text of a sermon and some of the titles are as follows:

"The Friend of Sinners," "The Man Who Laid Down the Law," "The Quietness of Jesus," "What Keeps People From Praying," "The Idleness of Tears," "The Story of the Iron Gate," "The God Who Made Us," "The God Who Became One of Us," "The Other View of Christmas," "The Walk to Emmaus" and others.

The closing message dealing with the two timid, heart-broken disciples on the trek to Emmaus is particularly adapted to the approaching Easter season. Dr. Harris says:

"This sermon is different from the usual sermon that I preach. It is not an attempt to deal with any of your immediate problems or concerns or difficulties. It is an attempt to help you step out of your problem into the spirit of that (Emmaus) story, the spirit of the risen, living Christ."

No person with an appetite for good preaching will be disappointed in this book. Pastors will find in its pages a reservoir of suggestive material to facilitate sermonizing.

THE GREATNESS AND THE GRACE OF GOD

Dr. Clarence H. Benson ... Scripture Press. Cloth binding, 230 pages, price $3.00.

THIS BOOK replaces Dr. Benson's earlier treatise entitled, "Immensity," which made a profound impression upon the thinking of many people. It is a work on astronomy which lifts the mind of the reader far above ordin-

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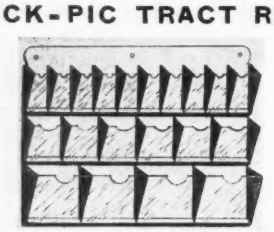

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Dr. Benson deals with immeasurable distance, incomprehensible spheres, incomparable speeds, inconceivable power, incalculable numbers, inimitable precision — reflecting the greatness of God. The chapter on "The Creator Greater Than Creation" is a powerful piece of writing, which completely refutes the pantheistic idea of God, as an impersonal force, being unwound in the processes of nature.

Back of creation is One greater in wisdom and power than anything in the material universe. Everything physical could be obliterated and nothing would be subtracted from His personality.

Our planet has been visited with catastrophies since original creation. Dr. Benson devotes a chapter to this subject and in doing so completely upsets the evolutionary hypothesis as espoused by Charles Darwin and his followers.

Earth's first catastrophe (others are also discussed) resulted from the collapse of Lucifer's kingdom prior to the appearance of the Adamic race. The following is taken from page 135 ...

"In the previous chapter it was pointed out that a glorified Earth was the theme of the angels' song in prehistoric days, and that leader of the heavenly hosts was Lucifer, the fairest and wisest of all God's creatures, upon whom the Creator had conferred the sovereign rule of the Earth.

"But the weight of glory was more than Lucifer could bear. His heart was lifted up because of his beauty, and his wisdom was corrupted by reason of his brightness. His beautiful surroundings and his majestic power overwhelmed him with pride."

This event rocked the planet, tipped it out of its normal position and produced physical results baffling to modern science and conducive to discord among the sons of men. Readjustment is assured later.

Part II of the book is captioned, "The Grace of God." To the scientist, God is the Architect of the universe, but to Christians, saved by grace, He is "Our Father."

Dr. Benson is a rare combination of scientist, theologian and Bible-believing child of God. Few men in public life today are qualified by training and experience, to render the type of service he has rendered in preparing this unique treatise. Several illustrations, scattered through its pages, assist the reader in understanding the great truths explored.

THE MINISTRY OF ANGELS

Rev. A. S. Joppie ... Baker Book House. Cloth binding, 100 pages, price $1.50.

MR. JOPPIE, a well known Bible teacher and Pastor of the First Pilgrim Tabernacle of Grand Rapids, Michigan, deplores the fact that the average professed Christian knows so little about angels. He says:

"Above us there is another world, invisible to human sight, whose inhabitants are known only through the revelation of the Word of God. Their range of knowledge is far superior to that of mankind. They have capabilities of managing great enterprises for God. They are a created order called 'angels.' The Protestant Church has been reticent to talk about angels, perhaps because she knows so little about them."

An angel appeared at Eden's entrance with a flaming sword. Angels took a family to safety from a doomed city and smote the wicked men of Sodom with blindness. They lifted a prophet from the material plane in a chariot of glory. An angel was seen in the fiery furnace on the plains of Dura.

An angel appeared to a virgin and announced that the Son to be born of her, had been conceived by the Holy Ghost. A similar message was conveyed to the man whom she would soon marry. Angels opened prison doors and released apostles. When a ship was broken on a reef, they stood by a faithful apostle assuring him of safety. Other visitations are recorded.

Mr. Joppie divides his studies into 21 divisions, short chapters, packed to the brim with vital information.

The chapter entitled, "A Photograph of An Angel," is particularly striking. Gabriel is the subject of discussion. An amazing amount of detail regarding his person is gleaned from many passages of Scripture.

"Guardian Angels in Childhood," "Angelic War Prophecied" and "An Angel Stops the Clock of Time" are also chapters of special interest.

It is at once evident that a vast amount of research and Bible study has gone into the preparation of these pages. Some of the conclusions drawn are original with the Author.

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SUNDAY SCHOOL

LESSON NUMBER ONE

March 21, 1954

JESUS GIVES A NEW COMMANDMENT

John, Chapter 13 & 14

MEMORY TEXT: "A new commandment I give unto you, That ye love one another." John 13: 34.

The general plan and pattern of the lesson is as follows:

A. A demonstration of supreme humility — Christ washes the feet of His disciples. John 13:-1-20.

B. A demonstration of supreme deception — Judas betrays the Son of God. John 13:21-30.

C. A demonstration of supreme moral weakness — Peter's denial anticipated. John 13:36-38.

D. Divine love the master motive of the Christian. John 13:34-35.

E. The Christian's hope of heaven. John 14:1-12.

F. The Holy Spirit introduced. John 14:16-26.

(1) THE KEY WORD OF THE LESSON IS "LOVE."

Today's lesson is made up of a series of contrasts. All the events occurred the same evening — the last supper, a foot-washing scene, the betrayal, Peter's forthcoming denial disclosed, the joys of heaven discussed, the promise of the Holy Spirit given.

The tragedy of Golgotha was approaching. It seems that the Master wished to be near His disciples. Everything that He said was addressed to this inner circle. As if to gather strength for the ordeal, He reminded Himself of His position in the Godhead: "I am in the Father, and the Father in me."

No more dramatic scene is found in sacred Scripture than Christ kneeling as a slave, towel in hand, washing and wiping the feet of His friends. Peter, in characteristic blustering fashion, objected to God (in the flesh) washing *his* feet!

"Jesus answered him, If I wash thee not, thou hast no part with me." Mark 10:45 should be considered in connection with this mysterious statement: "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

If Peter would not submit to let the Master go low enough to wash his feet, how could he permit himself to be served by Him at all?

The deeds of Christ had broad and typical meanings. The cleansing of the leper typified His power to cleanse from sin. The quieting of the storm typified His ability to still storms in the life of the Christian. The menial task of washing feet typified "the washing of regeneration" (Titus 3:5).

During these exercises, Jesus gave His followers a special badge — the badge of love. It is impossible to be a medium for the manifestation of divine love, apart from the indwelling presence of Christ. Our Lord's "new commandment" (John 13:34) was aptly called the Eleventh Commandment by Archbishop Usher.

(2) THE KEY VERSE IS JOHN 14:26.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things."

It is striking to note that Jesus had more to say about the approaching betrayal than any other single subject. The fact that one of His own number should be guilty of such a crime pained Him deeply. This was a fulfillment of Psalm 41:9.

Knowing what was in store during the next few hours, how He would suffer, the manner in which the faith of His disciples would be tested, this was regarded as the propitious moment to speak of the coming of the Holy Spirit.

The Third Person of the eternal Trinity was soon to come to earth for the purpose of transacting the affairs of deity during the age of the Church. Jesus gives Him several titles. In John 14:16 and 26 He is called the Comforter, from the Greek word Paraclete which means *one who comes to your side to instruct and defend.*

When our Lord said "another Paraclete," He was implying that He himself had filled the same office while walking with His disciples. The Latin word is Advocate, referring to one who defends another. Attorneys are known as advocates in England, Canada and other countries. The Holy Spirit is also called "the Spirit of truth," in contrast to "the spirit of error" (John 4:6).

(3) THE KEY FACT: THE FUTURE OF THE CHRISTIAN IS AS BRIGHT AS THE PROMISES OF CHRIST.

There are many promises in the lesson for today — promises of answered prayer, of comfort, of peace, of power to do the "greater works" of spreading the Gospel over areas which the apostles found it impossible to cover. But of transcendent importance, is the promise of heaven for the believing child of God.

Knowing that a knowledge and hope of heaven enables one to see beyond earth's present problems and difficulties, our Lord prefaced His remarks about the after life with the words, "Let not your heart be troubled."

Heaven is described as a place of permanent abode, "mansions" — a word from the Greek which means "to abide," used in medieval times as a reference to stations on a great road where weary travelers found refreshment. "I go to prepare a *place* for you," promised the Christ.

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LESSON NUMBER TWO

March 28, 1954

WEAK DISCIPLES STRENGTHENED

John, Chapters 15 & 16

MEMORY TEXT: "When he, the Spirit of truth, is come, he will guide you into all truth." John 16:13.

The general plan and pattern of the lesson is as follows:

A. Spiritual teaching on the relation of the Vine to the Branch, Christ to the Christian. John 15:1-8.

B. Specific instructions regarding the attitude of Christ's followers toward each other. John 15:9-12.

C. Special opposition on the part of the world toward those who bear the name of Christ may be expected. John 15:18-25.

D. Christ's teaching on the person and work of the Holy Spirit. John 16:7-15.

E. Christ's comfort promised to those who suffer because of loyalty to Him. John 16:16-33.

(1) THE KEY WORD OF THE LESSON IS "VINE."

We are reminded by today's lesson that Christianity is primarily life — the life of Christ in union with that of the believer. Not mere mental ascent to a set of lofty ideals, or acceptance of an ethical code!

The same uncreated eternal life that became incarnate at Bethlehem's manger, is shared with the disciple through supernatural regeneration. Acceptance of Christ as Lord and Saviour makes this possible.

"I am the resurrection and the life." "I am come that they might have life, and that they might have it more abundantly." "I am the way, the truth, and the life." Far from being abstractions, these are exact statements of the concrete fact that twice-born believers are recipients of an order of life higher than that possessed by the natural man.

The relation of the true Christian to Christ is that of the branch to the vine. Sap, or life, connects the two. "Abide in me and I in you." When the sap rises in springtime, the tree blossoms and bears.

Fruit follows in natural order. Christians are expected to bear fruit in terms of souls saved and kingdom interests advanced. "He that abideth in me, and I in him, the same bringeth forth much fruit."

The Apostle Paul was gripped by this great truth when he wrote in Romans 13:14, "Put ye on the Lord Jesus Christ."

This passage conveys the thought of being clothed with, or wrapped in Christ, as with a mantle, producing an outer change. Such is true, but not the whole truth. The principal change is interior. It involves putting off the old humanity and putting on the divine humanity, the substitution of Christ for Adam. The process begins in the heart and extends outward to include the whole man, spirit, soul and body.

(2) THE KEY VERSE IS JOHN 16:13.

"When he, the Spirit of truth, is come, he will guide you into all truth."

The work of the Holy Spirit in man produces the spiritual results set forth in today's lesson — union with Christ, purging of evil habits and traits of character from the nature of the individual, the expression of genuine brotherly love, and growth in grace to Christian maturity.

Jesus introduces the Holy Spirit as a Person. "When *he* is come." Man is a personality because he thinks, feels and wills. The Third Person of the Trinity possesses these qualities.

It is a lie of the five senses, that personality requires a body and flesh through which to function. You will still be a person after laying your body aside at the change called death. The Holy Spirit is a person, despite the absence of a flesh and blood body.

He thinks. "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things." I Corinthians 2:10.

He wills. "For the mystery of iniquity doth already work: only he (the Holy Spirit) who hindereth will hinder, until he be taken out of the way." II Thessalonians 2:7.

He feels. "And grieve not the Holy Spirit of God." Ephesians 4:30.

Because the Holy Spirit is a Person, you can cultivate His friendship. You can make a person comfortable or uncomfortable in your presence. You can offend a person. You can make a person feel welcome by sharing your interests with him.

(3) THE KEY FACT: CHRISTIANS MAY EXPECT PERSECUTION.

An adage says, "This world is no friend of grace." The true Christian is *different* from his worldly environment and this tends to make him a target for wrath, since Satan is the god of the present age. Jesus recognized this fact when He gave His disciples (and us) the tender consideration and admonition recorded in the text of today's lesson.

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LESSON NUMBER THREE

April 4, 1954

JESUS IN PRAYER

John, Chapter 17.

MEMORY TEXT: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." John 14:13.

The general plan and pattern of the lesson is as follows:

A. Christ prays to the Father concerning Himself. John 17:1-8.

B. Christ prays for His disciples. John 17:9-19.

C. Christ prays for those who would in the future accept His Name. John 17:20-23.

D. Christ makes two final requests for His disciples, and for us, before going to Calvary. John 17:24-26.

(1) THE KEY WORD OF THE LESSON IS "PRAY."

There is a note of sadness in today's lesson. Strong earthly ties were about to be severed. The prayer that Jesus offered for His disciples shows how deeply He loved them. No spiritually minded child of God can read the text without realizing that he is on holy ground.

One writer says: "No attempt to describe this prayer can give a just idea of its sublimity, its pathos, its touching yet exalted character, its tone at once of tenderness and expectation. It speaks throughout of work accomplished, of victory gained, of the immediate expectation of glorious reward."

Most commentators agree that the prayer breaks down into three divisions, (1) the Son and the Father, (2) the Son and His immediate disciples and (3) the Son and the Church. A special intimacy is suggested by the fact that He does not address God as "Our Father," but simply as "Father."

The greatest crisis of all history was just ahead — a crisis in which the eternal welfare and destiny of everyone, of earth's teeming millions, would be involved. "Jesus lifted up his eyes to heaven, and said, Father, the hour is come."

The events of this "hour" were not an afterthought in the mind of God. It was not a plan improvised to meet an emergency. The Infinite Mind learns nothing new from history. The sacrifice about to be made on the Cross of Calvary had been blueprinted in eternity. " ... the Lamb slain from the foundation of the world." Revelation 13:8.

(2) THE KEY VERSE IS JOHN 17:22.

"The glory which thou gavest me I have given them; that they may be one, even as we are one."

The Saviour has now reached His last full day of incarnate life on earth. A small group of people have come out of the world, and into heart-fellowship with Him. He is concerned for their welfare.

"I manifested thy name unto the men whom thou gavest me out of the world." The outer world saw Him as a man. Those of the inner circle, possessing spiritual light, saw Him as God "manifested" in the flesh. He is all the God we may ever expect to see on this planet!

The word "glory" as used in the key verse is full of meaning. It refers to the standing that Christ enjoyed, the position He occupied, before the world was, consisting of the sum total of the divine attributes. (See John 1:14.)

Jesus brought this glory with Him into His earth life. It could be seen, discerned, shining through everything He said and did. This made Him *different* from every other person ever to live on earth ... and He shared the glory with His friends and followers.

How can this glory be given expression through our lives? Only by His indwelling presence. Dr. R. C. H. Lenski says: "This our glory, received from Jesus, is invisible now, while we are in what we may call our state of humiliation; the consummation at the Parousia will reveal it in all its excellence."

(3) THE KEY FACT: CHRISTIANS ARE IN THE WORLD BUT NOT OF THE WORLD.

Our Lord's prayer drew a sharp line between the kingdom of the world. "I pray for them: I pray not for the world, but for them which thou hast given me." It is a matter of citizenship. Persons of the world are aliens to the commonwealth of God. Said Paul, referring to twice-born believers, "Our conversation (citizenship) is in heaven."

Members of the kingdom have a rich inheritance. Commenting on this fact, Marcus Rainsford says:

"They are God's children, they are Christ's Church, they are the Holy Ghost's habitation — they are His beloved ones, they are His Bride, they are the Holy Ghost's charge. They are Jehovah's portion, therefore they are Christ's purchase, and the Holy Ghost dwells in them 'the earnest of their inheritance until the redemption of the purchased possession.' They are the people of God 'formed for himself,' 'created for his glory,' and they are 'the glory of Christ'."

The lesson concludes with two requests, couched in superlative language. The first is that all who belong to Him may ultimately share His glory ... and the second that "the love wherewith thou lovest me, may be in them, and I in them."

LESSON NUMBER FOUR

April 11, 1954

THE TRAGEDY OF GOLGOTHA

John, Chapters 18 & 19

MEMORY TEXT: "And I, if I be lifted up from the earth, will draw all men unto me." John 12:32.

The general plan and pattern of the lesson is as follows:

A. The betrayal of Christ. John 18:1-3.

B. The arrest of Christ. John 18:4-11.

C. The denial of Christ. John 18:15-18.

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D. The trials of Christ. John 18:12-14. John 18:19-38.

E. The crucifixion of Christ. John 19:17-37.

F. The burial of Christ. John 19:38-42.

(1) THE KEY WORD OF THE LESSON IS "CROSS."

There was something mysterious about Judas. In our Lord's final prayer He calls him "the son of perdition," the same appellation that Paul gives the Antichrist of the end-time in II Thessalonians 2:3.

It is said of the betrayer that upon committing suicide, he went "to his own place." Acts 1:25. Arthur W. Pink and other students of prophetical Scripture, think that Antichrist will be Judas returned. His was the most heinous crime ever committed.

The officers sent to arrest the Christ fell to the ground, smitten by the majesty of their Victim. Alfred Plummer says: "Whether their falling was the natural effect of guilt meeting with absolute innocence, or a supernatural effect wrought by Christ's will, is a question which we have not the means of determining. The result proved both to the disciples and to His foes that His surrender was entirely voluntary."

The story of Peter's denial is heavy with pathos. Jesus had warned him in advance. The redeeming factor in the incident is that the poor man mustered sufficient courage to repent — and with bitter tears.

Christ was led to Annas, then to Caiaphas where He was first tried. After that He was taken before the Jewish Sanhedrin as recorded in Matthew 26:-59-66, but omitted from John's account. This was followed by another appearance before the Sanhedrin early in the morning (Matthew 27:1-2), not mentioned in John's Gospel.

Then came the first trial before Pilate, instigated by Jews on the false charge of sedition, followed by the trial in Herod's court (Luke 23:6-12). Then came the last trial before Pilate — six trials in all, though some Bible students profess to find seven.

For detailed information on the trials, see Dr. Winrod's book, "The Conflict of the Christ," price 50 cents, Defender Publishers ... which contains a section titled, "The Illegal Trial of Christ.")

While the New Testament narrative goes into detail in reporting other details of the fateful day and night when these scenes were enacted, the crucifixion itself receives only the briefest mention. It seems as if the writers shrank from recounting the terrors of the Cross.

Finally, loving hands laid the lifeless Form to rest in the tomb of a rich man, thereby fulfilling the prophecy of Isaiah 59:3.

(2) THE KEY VERSE IS JOHN 19:30.

"When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost."

Jesus Christ had to die on a Cross. Other attempts were made to take His life, but they failed because it was foreordained and prophesied in Old Testament Scripture that He would be "lifted up from the earth."

The Cross is referred to in typology and symbolism in every book of the Old Testament. Man's fall is described in Genesis. God immediately promised a Redeemer, "The seed of the woman shall bruise the serpent's head."

This was accomplished at Golgotha. Inspiration also said when the One supernaturally born would be in the act of bruising the serpent's head, His heel would be bruised. Death on a Cross is the only mode of execution that would bruise the human heel.

David, drawn so close to Christ in His pre-existent state that he spoke of Him in the first person, said (Psalm 22:16), "They pierced my hands and my feet."

(3) THE KEY FACT: SINNERS ARE SAVED BY A FINISHED WORK.

The plan of salvation was "finished" on Calvary. Sinners are therefore saved by what they accept, not something they do! Every false religion gives the adherent something to do, whereas Christianity is already done! There is a vast difference between "do (works) and done (grace)" where the solution of the sin problem is involved.

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When questioned as to how one could attain eternal life, Christ's reply was, "Keep the commandments" (Matthew 19:16-17; Mark 10:17-19; Luke 18:18-20). He laid special stress on the importance of love for God (Luke 10:25-28), the proof of such love to be established solely by our obedience to the Commandments (John 14:15,23).

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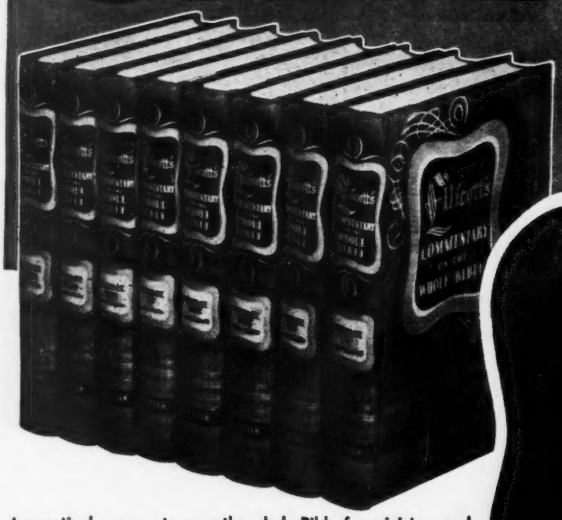

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